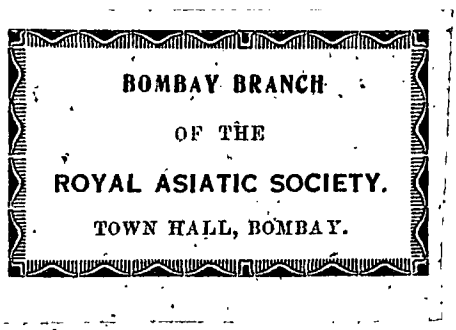
00097543



Digitized with financial assistance from
Government of Maharashtra
on 30 January, 2020

SOCIAL LIFE OF THE CHINESE:

WITH SOME ACCOUNT OF THEIR

Religious, Governmental, Educational, and Business Customs and Opinions.

WITH SPECIAL BUT NOT EXCLUSIVE REFERENCE TO FUHCHAU.

BY REV. JUSTUS DOOLITTLE,

FOURTEEN YEARS MEMBER OF THE FUHCHAU MISSION OF THE AMERICAN BOARD.

97543

With ober One Hundred and Fifty Illustrations.

IN TWO VOLUMES.

VOL. II.

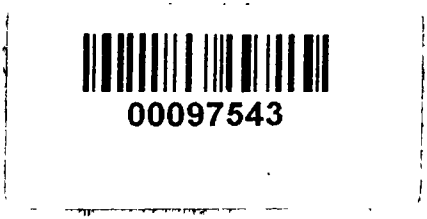
NN C 23

LONDON:

SAMPSON LOW, SON, & MARSTON,

MILTON HOUSE, LUDGATE HILL.

1866.


00097543

CONTENTS OF THE SECOND VOLUME.

CHAPTER I.

ESTABLISHED ANNUAL CUSTOMS AND FESTIVALS.

Observations concerning the Chinese Year: Intercalary Months.—One Month is one Moon.—Twenty-four solar Terms.—Eight Chăik and sixteen Khè. —Each Season has two Chăik and four Khè.—Spring.—Summer.—Autumn.—Winter.—Similarities and Dissimilarities between Chinese and Western Philosophers.—Customary in China among some to eat "something Strengthening" on these solar Terms.—*Procession in Honor of Spring:* Prefect is Chief in the City.—Image of domesticated Buffalo carried in the Procession.—How constructed.—"Receiving the Spring."—Marine Inspector is Chief in the southern Suburbs.—*New Year's Festivities:* Sacrifice to Heaven and Earth.—Worship of Gods and Idols belonging to the Family.—Worship of Ancestors.—Prostration before living Parents and Grandparents.—Making New Year's Calls.—Shops closed from three to ten or more Days.—Extensive Use of Mandarin Oranges as Omens of Good.—Boat-women solicit Cakes.—Bands of Music.—Fireworks.—Manœuvring the Dragon.—"Receiving the Gods back again."—"Keeping Company with the Gods at Night."—Carrying the "Great King" in Procession.—Singular and significant Presents to some married Women.—A certain lucky or joyful Festival.—"Brilliant Cakes."—*Festivals and Customs of first Month continued:* Sale of fancy Paper Lanterns. —Description of Lanterns.—Feast of Lanterns on the fifteenth of the first Month.—Eating Taros beneath the Lanterns.—Many married Women visit the Temple of the Goddess of Children on the fifteenth.—The Great King sometimes makes Presents of four significant Lanterns to a Childless married Woman.—Guessing Riddles in the Evening by literary Men. —Opening the Seals in Mandarin's Offices on the twentieth.—Superstitious Ceremonies.—Day given to Rejoicings ..... Page 13

CHAPTER II.

ESTABLISHED ANNUAL CUSTOMS AND FESTIVALS—*Continued.*

Festivals and Customs of the first Month completed: Eating of the filial Porridge.—Manner of its Preparation.—Some placed before ancestral Tablets and before Heaven.—Popular Story in regard to the Origin of this Custom.—*Festivals and Customs of the second, third, and fourth Months:* Festival of the Tombs.—Fixed Time for it.—Manner of worshiping the

Spirits of the Dead at their Tombs.—Offerings made to the local Deity, and the Spirits of Lepers and Beggars.—Various Questions answered.—Plowing the Field by Mandarins.—Object and Manner of the Plowing.—Exhorting the Farmers by Mandarins.—They worship the God of the Five Grains.—Universal Practice of nailing up Chickweed on Door-posts on the third Day of third Month.—Festival of "Buddha washing Vegetables."—Burning Scars on the Heads of Buddhist Priests as Proof of being in full Orders.—The Commencement of Summer celebrated.—*Festival and Customs of the fifth Month:* Festival of the Dragon Boats.—Nailing up Leaves of Artemisia and Sweet-flag on Door-posts on the Morning of the first Day.—First five Days of the Month called Children's Festival.—Description of the Dragon Boats.—Racing of these Boats witnessed by large Crowds.—Origin of the Festival.—Superstitious Practices at Noon of the Fifth.—Creditors demand Payment of Debtors at this Festival.—*Festivals and Customs of the seventh Month:* Singular Observance on the seventh of the seventh Month.—Custom of "burning paper Clothing in the Middle of the seventh Month."—Before ancestral Tablets three Things are indispensable.—"Presenting a gauze Trunk."—The Custom of "dividing a Duck"..... Page 41

CHAPTER III.

ESTABLISHED ANNUAL CUSTOMS AND FESTIVALS—*Continued.*

Festival and Customs of the eighth Month: The Festival of the Middle of Autumn.—Rewarding the Moon.—Popular Notions about the Moon.—"Moon Cakes."—Toys abundant.—Boys often Worship miniature Pagodas.—Large Pagodas sometimes illuminated.—At Midnight or after the fourteenth, Incense is burned to Heaven and Earth, or the Pearly Emperor, on the Tops of the Hills in the City and Suburb.—Representative Images of Children exposed for Sale.—Seven-star Mother, or "Mother of the Measure," much worshiped.—Tablets worshiped.—Debts collected at this Time.—*Festivals and Customs of the ninth and eleventh Months:* Kite-flying on the ninth of the ninth Month.—Popular Origin of the Custom of observing that Day.—Kites of many Shapes and very ingeniously made.—A Festival celebrated on the same Day.—Military Procession in Honor of martial Implements.—Chinese Major General presides.—Worship of the Flag.—Festival of the Winter Solstice.—High Mandarins congratulate the Emperor on the Arrival of the Winter Solstice.—Manner in which the common People celebrate the Period.—A very singular Use of Rice-flour Balls.—Families in Mourning may not prepare the Rice-flour out of which the Balls are made.—*Festivals and Customs of the twelfth Month:* Annual Thanksgiving for the Mercies of the Year.—Oblations made before the household Divinities.—Sometimes before various Gods and Goddesses.—Sweeping the House as an Omen of Good.—Preparation of Rice-flour to make a Kind of sweet Cake.—Mourners for the Death of a Parent forbidden to prepare the Flour.—Cake typical of annual Prosperity.—Shop-keepers make Presents to their rich Patrons and to their patron Gods.—Mandarins seal up their official Seals for one Month

on the twentieth.—Ceremony commences with the highest Office and ends with the lowest.—Description of the Manner.—A Month to be spent in Relaxation and Festivities.—Universal Worship of the God of the Kitchen.—Ruler of the Lives of the Members of the Family.—Sacrifice of Meats before the Kitchen God.—He ascends to Heaven, and Reports to the "Supreme Ruler."—A Vegetable Sacrifice to the Kitchen God.—"Offering of the yearly Rice."—Last Day of Grace to Debtors.—Creditor seeks out his Debtor and presents his Bill.—He must Pay or be disgraced.—"Rounding the Year."—Last Night of the Year all put on new or clean Garments.—Patrfamilias makes Presents to the Members of his Household.—Chinese Santa Claus.....Page 64

CHAPTER IV.

SINGULAR AND POPULAR SUPERSTITIONS.

Four Superstitions for the Benefit of destitute and unfortunate Spirits: Supposed to be Meritorious.—Thanksgiving by the Use of Cakes.—Presentation of Food.—Mounting the Platform.—A supplementary Offering.—Universal Rescue.—Spirits' House.—Representation of the Ten Departments of the Buddhistic Hell.—Thirty-six representative Shops.—Lanterns denoting thirty-six Classes of Spirits.—Letting go the Water-lamps.—Breaking into Hell.—Spirits passing over a Bridge.—Sending Money and Clothing to dear deceased Relatives.—Bountiful Supply of Provisions for hungry Spirits.—*Methods of ascertaining the Will of the Gods or deceased Ancestors in frequent Use:* By casting Lots.—By the Use of a Male Medium.—By the Use of a Pen Writing on Sand.—Women employ Female Mediums.—Two Kinds.—One Uses a diminutive Image made of the Wood of the Willow, the Other pretends to become possessed by the Spirit of the Individual invoked.—*Praying for Rain:* Manner in which the People pray for Rain.—Manner in which the Mandarins pray for Rain.—*The Bread-loaf Superstition:* Its Origin.—Manner of Procedure.—Spread of the Superstition.—Its Popularity accounted for.—The Victims.—Unbelief of the Literati.—Cost of the Offering.—Profits of the Temple.—*Miscellaneous Superstitious Practices:* Inviting a God to take Tea.—Making a Feast for an Idol.—Obtaining Incense Ashes.—Praying for a Dream.—Burning a Lamp before the Gods.—Burning a Lantern before the Heavens.—Tranquillizing the Earth or the Gods.—Presenting a Sacrifice to the Great Year.—"Seeing in the Dark"..... 91

CHAPTER V.

BUSINESS CUSTOMS.

System of Gobetweens or Middle-men in the Transaction of important Business: Their Pay.—An advertising Medium.—Buyer and Seller liable to be duped.—A Class corresponding to Commission Merchants.—Female Gobetweens.—*Banking, Bank-bills, and Cash:* Banks private.—Former Government Bank-bills.—Iron Cash.—"Gutting" Banks.—Panic among Bankers.—Running a Bank.—Ancient Cash.—Value of Cash.—Hong

Kong Coins.—*Money-lending Clubs without Interest:* "Shaking Club."—"Snake-casting-its-Skin Club."—"Dragon-headed Club."—*Trading and Shop-keeping:* Unions for mutual Protection and Benefit.—One-price Shops.—Annual Meeting of Unions.—Worship of the God of Wealth.—Burning Incense and Mock-money on the second and sixteenth of the Month for wandering Spirits.—*Miscellaneous Business Customs:* Bargain Money.—Apprentices.—"Beating Man's Life."—Borrowing Money by depositing Silver as Security.—Fixed Pay-days or short Credit.—Pawnshops.—Borrowing Money of the "Five Emperors."—Expedient for ejecting Tenants.—Singular Method of mortgaging Property.....Page 134

CHAPTER VI.

MERITORIOUS OR CHARITABLE PRACTICES.

Distribution of Moral and Religious Books and Tracts: Their Subjects various.—Twelve Sentences of good Words.—Fifteen Supplementary ones.—*Reverence for Lettered Paper:* Baskets and Furnaces for Lettered Paper.—Lettered-paper Society.—Ashes of Lettered Paper, how treated.—Scale of Merit and Demerit.—*Native Foundling Asylum:* Supported more as an Act of Merit than of Charity.—How regulated.—Nurses, if faithful, rewarded.—Girls taken away as Wives.—*Societies for the Relief of Indigent and Virtuous Widows:* These Societies few.—Regulations of one connected with the Temple of the God of Literature.—Rules of one connected with the Municipal Temple.—The God of the Temple its patron Divinity.—*Societies relating to Marriages and Funerals:* Contributions to aid one in defraying the Expenses of his Marriage or the Funeral of his Parent.—A kind of Savings' Institution.—Society to purchase Coffins for the Corpses of respectable Strangers.....164

CHAPTER VII.

MERITORIOUS OR CHARITABLE PRACTICES—*Continued.*

Vows relating to the Lives of Animals: Two Kinds.—Vow not to kill a certain kind of Animal for a specified Time.—Vow to support or let a certain kind of Animal live.—Often done as a Thanksgiving for Favors received from the Gods.—*The Merit of eating Vegetables and abstaining from Animal Food:* Popular Distinction between some kinds of Meats and Vegetables.—Slaughtering Animals in a Time of Drought often forbidden.—Some vow never to eat Meat.—Others vow to eat only Vegetables for a specified Time or on certain Occasions.—Several kinds of Vows described.—*Popular Sentiments relating to killing the Buffalo and eating its Flesh:* The Work of the Buffalo meritorious.—Killing it for Food unlawful.—Butchers obliged to fee Mandarin Runners.—Tracts admonishing against the Slaughter of the Buffalo and eating its Flesh.—Let Beef-eaters beware.—The Advantages of refraining from eating Beef.—Several Stories relating to Beef-eaters.—*Miscellaneous Works of Charity and of Merit:* Hot and medicated Tea for Travelers.—Coffins for poor Families.—Wadded Garments for the Needy in Winter.—Refraining from doing or saying any thing to prevent a contemplated Betrothal.—A Lantern

suspended in the Street at Night.—Repairing Bridges and Roads.—In case of a Calamity or Famine, to distribute Rice Porridge and Cakes to the Destitute.—The Gentry and the Rich at times sell Rice at less than market Price to the Poor.—To give Rice to Widows and Orphans.—No Town or County Poor-houses at Fuhchau supported by Tax.....Page 180

CHAPTER VIII.

SOCIAL CUSTOMS.

The small bandaged Feet of Females: The Caste of China.—Origin.—Manner of Compression.—No wooden or iron Shoe used.—Walk on Tiptoe.—Length of genteel Shoe.—The Large-footed class of Females.—These Work in the Fields and carry Burdens like Men.—*Female Infanticide:* Opinions of different Writers.—Proofs of its Prevalence at Fuhchau and Vicinity.—Its Frequency admitted by the People.—Instances.—Girls sometimes given away to be future Brides, or sold, or exposed alive.—Methods of Infanticide.—Professed Reason of poor People for it.—Common among the Rich, and their Excuse for it.—Not often Illegitimates.—Boys not destroyed.—Infanticide often mentioned with Levity.—*Domestic Slavery:* Children sold by Parents, and Wives sold by Husbands.—Female Slaves must, when marriageable, be provided with Husbands.—Male Slaves few.—Descendants of Slaves.—Female Slaves numerous.—Treatment of Slaves.—Courtesans often bought and sold.—Chinese Slavery very different from American Slavery.—*Voluntary Clubs:* Literary Clubs.—Recreating Clubs.—Wine Clubs.—Old Men's Clubs.—Musical Clubs..... 197

CHAPTER IX.

SOCIAL CUSTOMS—*Continued.*

Celebrations of Birthdays: Mandarins celebrate the Birthday of the Emperor and Empress.—Mandarins, after arriving at fifty Years, celebrate their Birthdays.—Characteristic Incident.—Common People celebrate every tenth Birthday after reaching fifty Years of Age.—Presents expected.—"Worshiping the Longevity Dipper."—On Birthdays, eating a couple of Duck Eggs common.—Offering made before the Tablets and the God of the Kitchen.—A preparatory Ceremony.—Use of Vermicelli as an Omen of Longevity.—*Privileges of Primogeniture and other Family Matters:* The oldest Son receives the Tablets and Cooking Utensils of his Parents.—Rules for dividing the Patrimony among the Sons.—Sons and their Descendants oftentimes live together for Generations.—In case of the Death of the eldest Son, a Child and Heir is adopted.—Head of a Clan and Heads of Families.—Their Authority and Importance.—"No-Offspring" Altar.—Friends sometimes adopt each other as Brothers.—Pretended Adoption of a Child, and Customs relating to the Child.—*Common Use of Samshu or Chinese Wine:* What is meant by Chinese Wine.—Extensively used in idolatrous Worship.—Universally used on festive Occasions.—Drank hot.—Invitation to Dine called "Invitation to drink Wine."—The Game of "Blowing the Fist."—The Loser drinks Wine as Forfeit.—A poetical Game, the forfeit of which is drinking Wine.—*Giving and receiving Pres-*

ents: "A Mouth, but no Heart."—"Horses to look at."—Vegetables for the Road.—Return Presents.—A Present to "pull off one's Boots."—Hostess, on joyful Occasions, expected to make a Present to her female Guests.—A Present of Money sent, after receiving an Invitation to a Feast.—Customary to give and receive Presents at the great annual Festivals and at New Year's.....Page 217

CHAPTER X.

SOCIAL CUSTOMS—*Continued.*

The Tonsure and the Cue: Manner of Shaving the Head and Braiding the Cue.—Exceptions to the Practice.—Not a religious Custom.—The Tonsure and the Cue Badges of Servitude to the Manchu Tartars.—The Condition of the Hair shows the political Status of its Wearer.—Long Hair a Badge of Rebellion.—Attachment to the Cue more apparent than real.—*Customs relating to Neighborhoods and to Neighborhood Temples:* Images in Village or Neighborhood Temples.—Birthdays of these Gods and Goddesses celebrated by a Feast in the Temple.—Annual Thanksgiving to the Great King.—Feasts and Shows at other established Times.—Neighborhood Committee.—Keeping company with the Gods during the Night.—"Joyous Gold."—Neighborhood By-laws.—The Elders of the Neighborhood.—*Customs relating to Lepers:* Two Leper Asylums at Fuhchau.—Part of the Lepers receive a Stipend from Government.—Each Asylum under a Head Man.—Two Species of Leprosy, wet and dry.—Lepers must enter one of the Asylums.—Popular Sentiments about the Cause of Leprosy.—Corpse of Lepers burned.—Lepers must submit to their Head Men.—Superstitious and idolatrous Ceremonies at the Asylums.—Visit to the East Asylum.—*Customs relating to Beggars:* Beggars very numerous.—Manner of Begging.—Under the Control of Head Men.—The Head Men often make an Agreement with Shop-keepers relating to Beggars.—Beggars do not call at private Houses.—Exceptions.—Beggars annoy Funeral Processions on the Hills and Sacrifices at the Tombs of the Dead:..... 240

CHAPTER XI.

MISCELLANEOUS OPINIONS AND PRACTICES.

The Dragon and the Phœnix: The five-clawed Dragon the Chinese national Coat of Arms.—Appropriated solely to the Emperor.—Regarded as the Giver of Rain.—Story.—Representations of the four-clawed Dragon used by certain Mandarins, and by the People on certain Occasions.—The Empress is represented by the Phœnix.—Custom allows the established Use of the Dragon and the Phœnix.—May not be generally used.—Incident.—*Proverbs and Book Phrases:* Distinction between Proverbs and Book-phrases.—In very frequent Use.—Examples.—*Chinese Cursing:* Cursing very common.—"Mouths are exceedingly filthy."—Examples, with Explanations.—*Preparation and Use of Mock-money:* Manner of preparing Tin-foil described.—Done by manual Labor.—Work of pasting the Tin-foil upon Paper performed by Women and Girls.—Large Amount of Capital invested.—When colored Yellow represents Gold.—Ashes of the

Mock-money carefully preserved for the Tin they contain.—Use of Mock-money exceedingly frequent.....Page 264

CHAPTER XII.

MISCELLANEOUS OPINIONS AND PRACTICES—*Continued.*

Jugglers: Description of several Sleight-of-hand Tricks.—*Gamblers:* Gambling common.—Many Methods.—*Farces:* Various popular Farces.—*Sports and Plays:* Shuttlecock.—Lion pursuing a Ball.—Manœuvring the Dragon.—*Playacting:* An Emperor of the Tang Dynasty one of the Gods worshiped by Playactors.—Bands of Actors numerous.—Female Characters personated by Boys.—No Theatres in China.—Theatricals performed on Platforms in the Street and in Temples.—No Admittance Fee.—Plays usually historical.—Theatricals often connected with rendering Thanksgiving to the Gods.—*Jottings on various Subjects:* Honorary Portals, commemorating the Virtues of distinguished Persons, erected by special Permission of the Emperor.—Numerous at Fuhchau.—Sometimes erected during the Lifetime of the Individual honored.—Fine Portal at Tating, in the Southern Suburbs.—Superstitious Ideas in regard to Thunder and Lightning.—Both worshiped.—Only the unfilial or the uncommonly wicked "killed" by Thunder.—Superstitious Ceremony, called the "Thunder Charm," performed to facilitate the Departure of Thunder after killing one.—Singular Method of publicly honoring a Friend or a Mandarin.—Description of Method.—Communicating glad Tidings.—Singular Manner of publishing the Sex of a Child.—Presenting "a private Ceremony."—Vendors of Curiosities often bribe Gate-keepers and Servants.—Money often paid to Middle-men by Servants and Teachers.—Head Contractors make Presents to the Servants of their Employer.—Tenants sometimes give to the Servants of Landlords a Percentage on the Sum paid as Rent.—Instance.—Pernicious Influence of these Customs..... 279

CHAPTER XIII.

CHARMS AND OMENS.

Charms or Amulets to expel or keep away evil Spirits and unpropitious Influences: Red Things.—Yellow Charms.—Ancient Coins.—Iron Point of a Plow-share.—Knife.—Iron Nails.—Charms used when one is Sick.—Charms used in building Houses.—Charms used over Doors.—Charms put on Roofs.—Charms in the Shape of a Knife.—Tai Mountain Stone.—Concave Mirror.—Old Fish-nets.—Cash Sword.—Lock bought by Cash from one hundred Families.—Three Manies and nine Likes.—Sweet-flag and Artemisia.—Gourd-shell.—Five Poisons.—Brass Mirror.—Charm of the God of Literature.—Cash which wards off Evil.—*Diabolical Charms:* Object of using them.—Manner of obtaining.—Manner of using.—Manner of counteracting.—Yellow Charm used by Prostitutes.—*Ominous Words and Sentences:* Chinese Unicorn.—Character for Longevity, Peace, and Happiness.—Picture of Bats.—Sentences engraved on Gems.—A hundred Children and a thousand Grandchildren.—Picture of two Children embracing.—Using only good or propitious Words.—*Miscellaneous Omens for*

Good or Evil: Magpie.—Crow.—Coming of a Dog.—Coming of a Cat.—Crowing of a Hen.—Swallows building their Nests.—Voice of the Owl.—Sudden Changes in the Appearance of Flowers.—The Peony.—Omens in connection with the God of the Kitchen .....Page 307

CHAPTER XIV.

FORTUNE-TELLING.

Six Methods of Fortune-telling: By one's Age.—By one's Physiognomy.—By a Bird and Slips of Paper.—By dissecting written Characters.—By a Tortoise-shell and ancient Cash.—By an Inspection of the Earth and Scenery.—*Explanation of Terms used:* The eight Characters denoting one's Birth.—The five Elements of Nature.—The twelve Animals.—*Selection of Fortunate Days:* In regard to Marriage.—In regard to building of Houses.—In regard to Burial..... 331

CHAPTER XV.

OPIUM AND OPIUM-SMOKING.

Opium reduced to a Liquid before Smoking.—Difference between smoking Opium and smoking Tobacco.—Manner of becoming addicted to Opium.—Custom of treating Customers and Friends with Opium.—Baneful Effects of Opium various.—Costly and destructive to one's Business.—Injurious to one's Health.—Opium-shops more numerous than Rice-shops.—Inquiries for foreign Medicine to cure the Habit.—Bewitching Influence of Opium.—Opium worse than ardent Spirits in its Effects.—Chinese Opinion in regard to Divine Providence.—The Gospel and Opium both foreign to China.—Opium an Obstacle to the spread of the Gospel.—Difficulty of breaking off the Habit.—Noble Sentiments of Tau Kuang.—Opium and the Gospel both legalized.—Duty of Christendom..... 349

CHAPTER XVI.

CHINESE AND SCRIPTURE CUSTOMS.

I. Num., xxviii., 7.—II. 1 Sam., i., 11.—III. Gen., xxiii., 16.—IV. Job, xix., 24.—V. Deut., vi., 9.—VI. Exodus, xxxvii., 3.—VII. 2 Kings, ix., 30.—VIII. Matt., xxv., 6.—IX. Mark, v., 3.—X. Luke, xiv., 9, 10.—XI. Matt., xx., 3.—XII. Matt., vi., 30.—XIII. Job, xiv., 21.—XIV. Matt., v., 16.—XV. Num., viii., 7.—XVI. 1 Pet., iii., 3.—XVII. Rom., xvi., 16.—XVIII. Luke, v., 12.—XIX. John, v., 8.—XX. Gen., xxix., 30.—XXI. Gen., xxix., 25.—XXII. John, iv., 11.—XXIII. Deut., xxv., 13, 15.—XXIV. Matt., vi., 9.—XXV. Acts, i., 26.—XXVI. Luke, i., 63.—XXVII. Luke, viii., 52.—XXVIII. Matt., vi., 7.—XXIX. Acts, xv., 29.—XXX. Matt., vi., 20..... 3[illegible]

CHAPTER XVII.

MISSIONARY TOPICS.

Principles of the true Religion unknown in China before the Introduction of Christianity: In Chinese Religions human Sacrifices not required, and Dei-

fications of Vice seldom worshiped.—Nine fundamental Doctrines of true Religion unknown: 1. Concerning the Creation; 2. The Government of the World; 3. Proper Manner of worshiping Heaven, or the Ruler of the Universe; 4. The Origin and Universality of Sin; 5. The Atonement; 6. The Holy Spirit; 7. Future Rewards and Punishments; 8. The Value of the Soul; 9. The Resurrection of the Dead.—Chinese often blasphemous and sportive about serious Subjects.—*Relation of native Helpers to the Evangelization of China:* Day-schools for Children of Native Christians, Boarding-schools for promising young Men and Girls, and Training-schools for the Instruction of native Helpers very important at every central Mission.—English should be excluded from Mission-schools.—Native Helpers, under God, the main Hope of the Church for the Evangelization of China.—Several distinguishing Differences between the foreign Missionary and the Native Helper as Preachers.—Native Ministry should be acquainted with the Chinese Classics as well as trained in the Sacred Scriptures.—Missionaries can have extensive Influence through the Agency of well-trained Helpers.—The most successful Missions have not neglected training promising Converts to be Helpers.—Three Illustrations as regards Preaching by Native Helpers at Fuhchau.—Native Helpers choose practical and important Themes.—They also "stand up for Jesus."—*Importance of Special Prayer for Native Helpers as a Class:* Because they are, under God, the main Hope of the Church, and on account of the Influence of Precedent in China.—Native Helpers bitterly reproached with casting aside Confucius for Jesus, and with rejecting the worship of their Ancestral Tablets.—They are in danger of a feeling of Pride and Self-importance.—Are a new and distinct Class.—Chinese Religions make no Provision for moral and religious Instruction in public.—Native Helpers under Temptation of being unduly influenced by love of Money rather than a love of Souls.—Satan and the Heathen Chinese are of the same Opinion about Christians.—Incidents illustrating these Facts.—In view of their peculiar Reproaches and Dangers, frequent and fervent Prayer in their behalf the Duty of the Church.....Page 394

CHAPTER XVIII.

MISSIONARY TOPICS—*Continued.*

Peculiar or extraordinary Obstacles to the rapid Evangelization of the Chinese: The Spread of the Gospel in China seemingly slow compared with most Mission Fields.—The Church partially discouraged.—Six peculiar or extraordinary Obstacles: 1. Chinese Language; 2. National Vanity of the Chinese; 3. Posthumous Influence of Confucius, Mencius, and other Scholars of Antiquity; 4. Universality of the Worship of the ancestral Dead; 5. Influence of systematized Superstitions and idolatrous Education; 6. Difficulty of Influencing large and intelligent Masses against their Prejudices and their Convictions.—The Church, in considering the success of Missions in China, should also consider the Obstacles.—*The Duty of the Church in view of these peculiar and extraordinary Obstacles in China:* The Obstacles an Argument for increased Activity and Zeal in the

Work of Missions there.—Twelve central Stations already occupied.—Six consular Ports for six Years unsupplied with Missionaries.—Interest in Chinese Missions on the Part of the Church disproportionate and inadequate.—Several important Questions for the pious Reader to ponder.—Escaping Scylla, yet not avoiding Charybdis.—Imitating the Jew and the Levite in preference to the Samaritan.—China an "uninteresting Field," and the Chinese an "unattractive People."—"The Chinese like a dumb Beggar, whose Necessities only plead for him."—Supposition.—China has no scriptural Associations to excite the Interest and the Prayers of the Church.—China the Gibraltar, the Sebastopol of Heathenism.—Why the best Men in Christendom are needed as Missionaries there.—Opium and Missions.—Pious Tea-drinkers and Heathen Tea-pickers.—Prayer in behalf of the Chinese important every Saturday Evening in America, because it is then Sabbath Morning in China.—The Church should be encouraged by the favorable Signs of the Times in regard to China. Page 413

CHAPTER XIX.

INTERIOR VIEW OF PEKING.

Mode of Conveyance to the Capital from Tientsin.—Description of Cart drawn by Mules.—Scenery.—Chinese Wheelbarrow.—Carts drawn by Bullocks.—Arrival at T'ungchau.—Kang *versus* Bedstead.—Battle-field of Chang-Kia-Wang.—Approach to Peking.—Camels numerous.—Brief Description of Peking.—Peking Cabs or Carts.—Pekinese not inquisitive and abusive.—Various Nationalities represented at the Capital.—Pekinese hardy and robust.—Extent of the Wall around Peking.—Population.—Location of foreign Legations.—Climate healthy.—Prince Kung and foreign Ministers.—Objects of interest to foreign Visitors.—Astronomical Observatory.—Old Portuguese Burying-ground.—Russian Burying-ground.—Temple of the Great Bell.—Connection of Government with Superstition and Idolatry.—Premises containing Altar to Heaven.—Dome in Imitation of the Vault of Heaven.—Emperor worships the Pearly Emperor Supreme Ruler, chief God of Taoism.—Time and Manner of Worship.—Altar to Heaven.—Altar to Agriculture.—Altar to Earth.—Altar to the Sun and Altar to the Moon.—Imperial Family worship the Living Buddha.—Lama Temple outside of the Northern City.—Lama Monastery inside the Northern City.—Temple to Confucius.—Very ancient Stone Drums.—Imperial Pavilion.—The thirteen Classics cut in Stone.—Mosque in Ox Street.—Roman Catholic Missions.—Importance of Protestant Missions at Peking.—Existence of Lamaism, Mohammedanism, and Romanism there, an Argument for Protestant Missions.—Peking being the political and literary Centre of the Empire, an Argument for the Prosecution of Protestant Missions there.—Prevalence of the Mandarin Dialect an Argument for Missions at the Capital and in Northern China..... 438

ILLUSTRATIONS IN VOL. II.

Part of a Procession in honor of Spring, in which a mock Buffalo is carried through the Streets.... Page 20
Men saluting each other at New Year's.... 25
Horse-shoe, or Omega Grave.... 46
God of the Five Grains.... 53
Racing with the Dragon Boats on the first five Days of the Fifth Month.... 57
Boy worshiping a Pagoda.... 67
Family making Balls of Rice-flour on the Evening before the Winter Solstice.... 74
God of the Kitchen.... 82
Offering Sacrifice to the God of the Kitchen.... 84
Presenting a Thank-offering of Cakes.... 93
Presenting Food to the Spirits of the Dead.... 94
Second Department of the Buddhistic Hell.... 100
Floating off the Water-lamps.... 104
Offering Incense.... 107
Affirmative.... 108
Negative.... 108
Indifferent.... 108
Casting Lots.... 109
Consulting the God through a Male Medium.... 111
Writing with a Forked Pen an Oracle on Sand.... 113
Female Medium between the Living and the Dead.... 116
Bringing Home representative Incense Ashes.... 129
Fac-simile of Cash coined by the last Emperor, Hien-Fung.... 139
Fac-simile of Cash issued by the late long-haired Rebel Emperor.... 141
Fac-simile of ancient Cash coined during the Han Dynasty, about A.D. 9.... 145
Fac-simile of a Hong Kong Mille.... 146
Fac-simile of a Hong Kong Dime.... 146
Fac-simile of a Hong Kong Cent.... 146
Omen of Good used by the Man who throws the Dice.... 148
Omen of good Luck put by Shop-keepers in the Bottom of their Money-box.... 153
Man with Baskets gathering lettered Paper.... 168
Appearance of a small Shoe on the Foot.... 199
Large or natural-footed Woman at Fuhchau.... 202
Woman carrying a Present.... 221

Two Men carrying a Present of a large Jar of Spirits ..... Page 238
Chinese Razor 240
Barber shaving the Head of a Customer 242
Temple and Pagoda on a small Island eight or nine Miles above Fuh-chau 245
Walking on Stilts in a public Procession at Tientsin 248
Leper 257
Beggar with a piece of old Matting thrown over his Shoulders 260
Juggler spinning a Plate around 280
Gambling with a revolving Pointer 286
Buddhist Priest leading a blind Man to see the Show of Lanterns 288
Manœuvring the Dragon 292
Ngûong Saùi and two of his Assistants—a God of Playacting 294
Boy dressed like a Female in acting a theatrical Play 295
Thunder 301
Fac-simile of ancient Cash coined A.D. 25, belonging to the Eastern Han Dynasty, and worn on the Abdomen to prevent Colic 308
Eight Diagrams, with Representations of the Male and Female Principles of Nature in the Centre 311
Fac-simile of a knife-like Charm used at the Time of erecting a Temple to the Sailors' Goddess at Fuhchau during the Reign of Hien Fung ... 312
Cash-sword Charm 314
Happiness 323
Happiness like the Eastern Ocean 324
Longevity like the Southern Mountains 324
Blind Fortune-teller 332
Fortune-telling by means of a Bird and Slips of Paper 334
Fortune-telling by dissecting a Chinese Character 335
Fac-simile of Cash coined A.D. 620, during the Tang Dynasty, used in Divination 336
Opium-pipe 350
Smoking Opium 351
Cart drawn by Bullocks or by Mules 441
Part of the Wall of Peking 445
Cart or Cab drawn by a Mule or Pony 446
The Imperial Winter Palace at Peking 448
Prince Kung 449
Dome in imitation of the Vault of Heaven 453
Fac-simile of the large Peking Cash 459

SOCIAL LIFE OF THE CHINESE.

CHAPTER I.

ESTABLISHED ANNUAL CUSTOMS AND FESTIVALS.

Observations concerning the Chinese Year: Intercalary Months.—One Month is one Moon.—Twenty-four solar Terms.—Eight Chăik and sixteen Khè.—Each Season has two Chăik and four Khè.—Spring.—Summer.—Autumn.—Winter.—Similarities and Dissimilarities between Chinese and Western Philosophers.—Customary in China among some to eat "something Strengthening" on these solar Terms.—*Procession in Honor of Spring:* Prefect is Chief in the City.—Image of domesticated Buffalo carried in the Procession.—How constructed.—"Receiving the Spring."—Marine Inspector is Chief in the southern Suburbs.—*New Year's Festivities:* Sacrifice to Heaven and Earth.—Worship of Gods and Idols belonging to the Family.—Worship of Ancestors.—Prostration before living Parents and Grandparents.—Making New Year's Calls.—Shops closed from three to ten or more Days.—Extensive Use of Mandarin Oranges as Omens of Good.—Boat-women solicit Cakes.—Bands of Music.—Fireworks.—Manœuvring the Dragon.—"Receiving the Gods back again."—"Keeping Company with the Gods at Night."—Carrying the "Great King" in Procession.—Singular and significant Presents to some married Women.—A certain lucky or joyful Festival.—"Brilliant Cakes."—*Festivals and Customs of first Month continued:* Sale of fancy Paper Lanterns.—Description of Lanterns.—Feast of Lanterns on the fifteenth of the first Month.—Eating Taros beneath the Lanterns.—Many married Women visit the Temple of the Goddess of Children on the fifteenth.—The Great King sometimes makes Presents of four significant Lanterns to a Childless married Woman.—Guessing Riddles in the Evening by literary Men.—Opening the Seals in Mandarin's Offices on the twentieth.—Superstitious Ceremonies.—Day given to Rejoicings.

Observations concerning the Chinese Year.

BEFORE describing the principal annual customs and festivals observed at this place and vicinity, a few preliminary observations will be made relating to the yearly periods, which among the Chinese are regarded of very great importance.

The customs noticed are performed at the same time every year on the recurrence of the period or term used to denote certain epochs in the season, or on fixed days of the month.

The Chinese year contains thirteen or twelve months, according as it has or has not an intercalary month. Consequently the great annual periods, as the winter solstice or vernal equinox, do not fall in successive years on the same day of the same month. Generally, in five successive years there are two intercalary months; or, more exactly, in nineteen successive years there are seven intercalary months. There are no intercalary days. The months are spoken of as the first month, the second month, etc., no distinct name for each month being in common use. The month which is intercalary is known as such in common conversation and in legal documents. For example: if the sixth month is intercalaried, there are two six months in that year, viz., the *sixth month*, and the *intercalary sixth month*.

A month has never twenty-eight or thirty-one days, but always either twenty-nine or thirty days. A month is one *moon*, the character for month and moon being identical. The number of days in a month is intended to correspond to the number of days which it takes the moon to make one complete revolution around the earth; and as one such revolution requires between twenty-nine and thirty days, some of the months are reckoned to have twenty-nine and others thirty days. It follows that the number which indicates the age of the moon at any particular time also denotes the day of the month, and that the moon on the same day of successive months, from one year to another, always presents the same appearance. For example: on the fifteenth of every month the moon is full, on the first there is no moon; the first quarter ends about the evening of the seventh, the third quarter ends about the twenty-second of every month. This plan of regulating the number of days in a month by the number of days which the moon requires to make one circuit around the globe is very convenient and useful to farmers and sailors, enabling them to calculate with precision and remember with readiness the changes of the moon and the changes of tides.

In every year there are certain twenty-four terms or periods, which occur at regular intervals. Of these twenty-four

terms there are *eight chăik* and *sixteen khè*. The term chăik is the one usually applied to a natural or an artificial division, as a joint of the *bamboo*, or as a verse of a book. The Chinese seem to think that there are eight distinct and important "*joints*" or divisions of every year, about which time some marked change of temperature or weather ordinarily takes place. The term khè is the one usually applied to the *breath* of any animal, or vapor or air generally. This term applied to the sixteen annual periods denotes the less marked changes of the weather, which precede or follow the eight chăik at certain intervals, being, as it were, the breath or vapor of these joints. The eight chăik and the sixteen khè do not in consecutive years fall on the same days of the month, because the number of days in a year are not uniform. Some years, those which have twelve months, have less than three hundred and sixty-five days, while others, those which have thirteen months, have more. On an average for several consecutive years, the number of days is about three hundred and sixty-five days for a year, so that the chăik and the khè come in about the same period of absolute time.

Every year has four seasons, and each season has two chăik, or "joints," and four khè, or "breaths."

Spring.—The first day of the Chinese spring is a chăik, called the "*commencement of spring.*" It falls in the month of January or February. It sometimes occurs during the twelfth Chinese month. In fifteen or sixteen days comes a khè, called "*rain-water*," because there is always, or there ought to be, a great deal of rain about this time, in order to promote the best interests of the farmer. In fifteen or sixteen days more comes another khè, called "*excited worms*," because about this time burrowed insects come forth to the surface of the earth, and silkworms eat their way out of their cocoons. It is believed, or, rather, it is a common saying in this part of China—which experience shows to be generally correct—that if it thunders before this khè there will be a superabundance of rain for forty-nine days, or that it will be continually cloudy and rainy for that period. In fifteen or sixteen days more there is a chăik, the middle of spring, the *vernal equinox*. This corresponds to the twenty-first or twenty-second of March. After fifteen or sixteen days comes a khè, called "*pure and*

clear," because oftentimes the atmosphere is clear and the weather fine at this time. This is the period often referred to as the Festival of the Tombs, because generally the Chinese repair their ancestral tombs and worship the spirits of their honored dead on this day. In fifteen or sixteen days comes another khè, called "*grain-rain*," because rain is much needed about this period for the benefit of grains and vegetables.

Summer.—In fifteen or sixteen days after *grain-rain* comes a chăik which betokens the "*commencement of summer.*" After an interval of the usual number of days occurs a khè called "*small-full.*" This expression is explained to mean that now the heat begins really to be felt, though it is not excessively warm weather. In fifteen or sixteen days more comes another khè, called "*bearded grain.*" By this time, rice and many vegetables have been transplanted from the beds where their seeds were sprouted and are growing finely. After some fifteen or sixteen more days comes another chăik, the middle of summer—the *summer solstice.* This period corresponds to the twenty-first or the twenty-second of June. In fifteen or sixteen days occurs a khè called "*small heat,*" because the heat is but moderate—not at its highest point. After the usual period comes another khè, called "*great heat,*" meaning that the heat of summer about this time may be expected to reach its highest intensity.

Autumn.—In some fifteen or sixteen days after "*great heat*" occurs a chăik which denotes the "*commencement of autumn.*" After the expiration of fifteen or sixteen days comes a khè called "*gathering the heat.*" About this time the days and the nights manifestly become cooler. In fifteen or sixteen more days occurs another khè, called "*white dew,*" because the dew is said to be white or clear. About this time the morning dew becomes "fatter" and more abundant than usual. After an interval of the usual length comes a chăik, the middle of autumn—the *autumnal equinox.* This period corresponds to the twenty-first or the twenty-second of September. In fifteen or sixteen days after this occurs a khè called "*cold dew.*" The nights perceptibly become more cool, and the morning dew feels quite cold to the touch. After fifteen or sixteen days longer comes another khè, called the "*descending of frost.*" It is intimated that frost may be expected.

about this season of the year to begin to appear in the morning. At Fuhchau, however, there is seldom any frost during the winter. On this day occurs a procession of military officers in the city, carrying various military utensils and weapons placed upon a kind of pavilion or platform.

Winter.—After the expiration of fifteen or sixteen days comes a chăik, which denotes the "*commencement of winter.*" In fifteen or sixteen more days occurs a khè called "*small snow.*" In elevated localities and on damp days, perhaps, about this time, a few flakes of snow may be seen, especially in the more northern portions of the empire. In some fifteen or sixteen days afterward comes another khè, called "*great snow.*" Not long subsequent to this period, in latitudes suitable, snow-storms occur, and ice is formed extensively on rivers. After fifteen or sixteen days more comes a chăik called the middle of winter, or the *winter solstice.* This period corresponds to the twenty-first or twenty-second of December. In fifteen or sixteen days more occurs a khè called "*small cold;*" it indicates that the weather is only somewhat cold—not as cold as it will be. After the usual period comes another khè, called the "*great cold,*" denoting that the weather, theoretically, is exceedingly cold.

In the course of fifteen or sixteen days after "*great cold*" comes the *beginning of spring,* which "joint" has been mentioned.

It is said that one of the rules observed by the imperial calendar-makers is never to allow the joint of the winter solstice to occur either in the tenth or the twelfth month. When it falls very near the last day of the eleventh month, then the next year must be an intercalary year.

The Chinese seem very proud of their system of "*twenty-four solar terms,*" as some one has dignified the chăik and the khè; they often ask whether, "*on the other side,*" foreigners have any "*joints and breaths,*" as the Chinese have "*on this side?*" When told that the system adopted in Western lands is not similar to the system in use in China to denote the months and the changes of the seasons, etc., they appear to pity the Western barbarians for coming so far behind the inhabitants of the "Middle Kingdom" as to be destitute of the "*twenty-four joints and breaths.*"

Nature, according to the Chinese astronomers or philosophers, must have been organized by the application of a singularly strict rule if once in every fifteen or sixteen days there is a definite and regular change of weather, which can be defined and described from year to year, and from dynasty to dynasty. Western observers of the operations of Nature have come to the conclusion that, on or about the two equinoxes and the two solstices, great and sudden changes of weather may be looked for. The Chinese have not only settled on these four periods concurrently with foreigners, as four of the principal "*joints*" of Nature, but have discovered four others, and sixteen subordinate "*breaths*" of Nature, which, they affirm, are influenced more or less by the action of the eight joints. Are not the Eastern philosophers wiser and more profound than the Western philosophers in their observations and conclusions? They manifestly think they are more wise and profound as far as the "*twenty-four joints and breaths*" are concerned.

Some of the Chinese profess to believe that they can distinguish the days on which these "joints" and "breaths" fall by the evidence of their own personal feelings, without a reference to the calendar. It is customary for wealthy old people, and, in fact, for some persons of all ages and classes, when they can afford the extra expense, to eat some particularly refreshing and invigorating food on the recurrence of these twenty-four solar periods, as chicken-broth, or some tonic, as the liquor of ginseng steeped in hot water, or some other strengthening or stimulating medicine or food. It has passed into a kind of adage that "on the occurrence of the chăik and khè one must eat something strengthening." Many seem to imagine that the occurrence of any of these "joints and breaths" is really a very trying time for people in poor health. The design of eating "something strengthening" at such a period is to fortify the system against any unfavorable and unhealthy influences which may proceed from changes in the weather at these times.

Procession in honor of Spring.

On the day preceding the solar term called "*the commencement of spring*" occurs a public procession through the prin-

PART OF A PROCESSION IN HONOR OF SPRING, IN WHICH A MOCK BUFFALO IS CARRIED THROUGH THE STREETS.

cipal streets of the city and the suburbs in honor of spring. On some years it falls in the latter part of the twelfth month; on other years it occurs some time in the first part of the first Chinese month. For that day the prefect takes precedence of all the higher officers in the city, although there are some six or eight mandarins of higher rank. In accordance with the customs relating to that single day, should either the viceroy, or governor, or Tartar general, or the literary chancellor happen to meet the prefect in this vernal procession, he would be obliged to yield the place of honor to the latter. Such is the theory; but such a yielding on the part of a high mandarin to a lower one seldom or never takes place, from the simple reason that the higher officials on that day keep at home, not daring to venture abroad, lest they should meet the prefect! It would not be seemly, in the estimation of the Chinese, for the greater in rank to stand one side or stop respectfully by the side of the street while the less rides by in the centre of the highway, the observed and the honored of all.

The prefect on this day is attended by the marine inspector and the two district magistrates, and by a large number of well-dressed citizens. The officials proceed in open sedans, and their attendants go on foot in pairs, carrying each a large bouquet of artificial flowers. The officers are dressed in their official robes, in furs and court caps, and have a band of music precede them, with a retinue of servants bearing tablets. If they have any umbrellas of state, or garments which have been received as presents from "*ten thousand of the people*," as tokens of their confidence and love, they are sometimes brought forth and carried in this procession. Every thing is planned to be pleasant and showy, as the procession is in part to be a public expression of joy that another spring has nearly arrived.

In the procession, a paper image of a domesticated buffalo, as large as life, is carried. The framework is made out of bamboo splints. The paper, which is pasted upon this framework, consists usually of five colors—red, black, white, green, and yellow, representing the five elements of nature, *metal*, *wood*, *water*, *fire*, and *earth*. Some say that these five kinds of paper are stuck, by means of paste, on the framework at random by a blind man. A quantity of paper, of five different

colors, is provided for him, which he pastes on as he pleases, without knowing what particular color comes in a particular place, or whether he uses more of one color than another. The predominant color of the paper actually used is looked upon by many as a kind of omen in regard to the weather or of the state of things during the approaching year. If there is more red, for instance, than any other color, it is feared that there will be extensive conflagrations during the year, or that the weather will be more than usually hot. If there is more yellow than any other color, the people expect the year will be remarkable for wind. Others assert that the five kinds of paper are put upon the buffalo according to the decision of a fortune-teller, after due examination of his books, etc. Besides this paper buffalo, which is carried by several men, a live buffalo is led along in the procession for a part of the distance. There are also several very small images, made out of clay, of a buffalo, which are carried in the procession.

This procession of officers, etc., after passing around through the principal streets of the city, marches out of the east gate to a certain temple or pavilion, where the prefect worships the approaching spring, or, according to the expression often used relating to this official act, "*receives the spring.*" Incense, and candles, and wine are placed on the altar of spring in the temple, before which he kneels down thrice and knocks his head nine times. The paper image is here destroyed or burned up, and the clay images are broken to pieces. The procession in due time re-enters the city. The living buffalo is butchered and divided among the officials resident here, the head always falling to the viceroy—so the Chinese say.

The marine inspector toward evening comes out of the south gate with his attendants, all well dressed, walking two by two, each having a bunch of flowers, and preceded by an umbrella of state, and passes along the main street leading to the river. In this procession, in the southern suburbs, there is no image and no buffalo. The marine inspector sits, as the Chinese say, "*like an idol,*" in open sedan—that is, motionless, grave, and dignified. The procession passes along at a quick pace, and is not an unpleasing exhibition. It is much unlike a common official retinue, or an idol procession, which always has a large proportion of dirty and ragged men or boys. Here

every one is dressed in dark-colored silk or broadcloth garments, or in fur, with an official or red-tasseled cap.

Many families at this place perform a ceremony in their homes, which is called "receiving the spring," on the same day that the prefect presides in the public procession. They have a table placed in the front or the lightest part of their public room, and on it they arrange some incense, candles, and a plate containing five kinds of seeds or fruits. This offering to spring is accompanied by worship.

This procession is not merely a local custom; it is commanded by the emperor, and may properly be adduced, along with many other annual observances, in illustration of what is required of the officials in consequence of their representing the emperor in the administration of government affairs. It constitutes a part of the annual observances in connection with the state religion of China. No military officers or soldiers may engage in the procession.

New Year's Festivities.

The celebration of New Year's commences very early in the morning of the first day of the new year. Preparations relating to these festivities have all been made previously, a description of which will be found where the annual customs relating to the latter part of the twelfth month are described.

The festivities connected with New Year's, as observed generally in every respectable family, divide themselves into five parts—1. *The sacrifice to heaven and earth;* 2. *The worship of the gods and idols belonging to the family;* 3. *The worship of deceased ancestors;* 4. *Prostration before living parents and grandparents, etc.;* and, 5. *The making of New Year's calls.*

The sacrifice presented to *heaven and earth*, usually called "*presentation of rice on New Year's*," is the first thing done on New Year's morning, commencing oftentimes as early as four or five o'clock. The adults of many families do not retire to rest on the last night of the old year. The table spread with offerings to *heaven and earth* is usually placed in the front part of the principal reception hall. On it are put a bucket of boiled rice and five or ten bowls of different kinds of vegetables (no meats of any kind), ten cups of tea, ten cups of wine, two large red candles, and three sticks of common incense, or

one large stick of a fragrant kind. In the wooden vessel containing the rice are stuck two small branches of cedar or some flowers, and ten pairs of chopsticks here and there around on the surface. On the chopsticks are placed two large sheets of certain kinds of mock-money, one representing gold and one representing silver, only used on *New Year's rice*, and on the top of this is placed mock-money of another kind. On one of the chopsticks is suspended, by a red string, a copy of an almanac for the current year. A few of each of five kinds of dried fruit are scattered around under the mock-money on the surface of the rice. Near the centre of the table is always placed a plate or bowl full of the loose-skinned orange. When every thing is arranged, fire-crackers are exploded not far distant, often in the street in front of the house or at the door.

The head man of the family, all of the rest being present, now comes forward and kneels down in front of the table; and bows his head toward the ground three times, holding one or three sticks of lighted incense in his hands. On rising to his feet, he places the incense in the censer on the table. The same ceremony of kneeling, etc., is repeated the second or the third time in some families; in others, only one kneeling and three bowings are performed. In some families, the one who kneels and bows repeats, while on his knees, his thanks to heaven and earth for past protection and favors, a prayer that his family may be protected from sickness during the year now begun, and that it may be successful in business. This ceremony is designed to express the obligations of the family to heaven and earth, and their dependence upon them for protection, life, and success. At the conclusion, fire-crackers are exploded, and the common kinds of mock-money, which have been prepared for this occasion, are burned. The plate of oranges and the bucket of boiled rice are usually left undisturbed for a day or two.

By this time it is nearly or quite daybreak, and preparations are made to worship the family gods and goddesses. Several bowls of rice and plates of vegetables, vermicelli, and fruits, with three cups of tea and three cups of wine, are usually placed before them on a table: incense and candles are also lighted. Some families do not use the vegetables and the rice, while others do not employ tea or wine at this service. The

head of the family kneels down before the images, and performs in very much the same manner as he did before "heaven and earth." At the proper time the mock-money is set on fire and consumed.

It now becomes the duty of the family to pay the customary tokens of respect and remembrance to its deceased ancestors, represented by the ancestral tablets. A quantity of things very much like those which have been paraded before the gods is put before the tablets. These are worshiped by kneeling, etc., in a similar manner.

The performance of another important ceremony now takes place: The surviving heads of the household—father or mother, grandfather or grandmother, uncles or aunts—if present, must be worshiped by their descendants, the junior members of the family. The parties worshiped, or before whom prostrations are made, sit side by side in chairs, *if husband and wife. No incense is used.* Married sons and their wives, as well as unmarried children, kneel down before their seniors, bowing only thrice, and expressing their congratulations. Uncles and aunts almost always prefer to stand rather than sit while receiving the customary tokens of respect.

MEN SALUTING EACH OTHER AT NEW YEAR'S.

The adult male members of the family start forth to see their male friends or relatives, making New Year's calls, on this day, or they may delay such calls for one or two days, if

they choose. Friends of equal rank and standing in society, on meeting, must bow to each other, shaking their own hands, each mutually congratulating the other. Relatives of *lower* social rank bow, or pretend to bow sometimes, one knee, on meeting their superiors: The higher never kneel to the lower. The husband must call on his wife's parents, if living within a reasonable distance, worshiping them and their ancestral tablets. Husband and wife do not mutually worship each other, being of the same social rank. Concubines living in the house must worship the husband and the wife by kneeling before them, and presenting their congratulations on the return of a new year.

The same Chinese term, "Pai," is applied to worshiping deceased ancestors and living parents; *but there is this essential difference between the two ceremonies: in regard to the dead, incense, and candles, and mock-money, and sometimes offerings of food, are made; while in regard to the living, neither incense, nor candles, nor mock-money, nor offerings of food are ever made.*

It is customary for all the hongs, stores, and groceries to close during New Year's day, and for at least one or two subsequent days. Many of the larger stores and hongs do not open for the transaction of business for five or six days, and some even do not commence business until the tenth, or even until after the fifteenth of the first month. Many of these will sell to accommodate friends, opening a side door, on the fourth or fifth day after New Year's. The longer a shop, or store, or hong is closed, the more respectable and reputable it seems to be regarded. It is asserted by middle-aged men that in their boyhood there used to be a much larger proportion of shops and groceries closed until the tenth and the fifteenth of the first month than nowadays. The tendency is now to open earlier and earlier every year. There is really very little of buying and selling done for the first ten or fifteen days after New Year's, except necessary articles of food or articles for urgent use. Large sales of goods are seldom effected during the first half of the first month among the Chinese. Between Chinese and foreigners such sales are sometimes made.

There seems to be a superstitious dread of spending money for the first three days, except for candies, sweetmeats, nea-

nuts, and similar kinds of refreshments, buying and selling, as matters of business, being regarded as an inauspicious commencement of the year.

The first day of the new year is a day of great festivity and rejoicing among all classes. No unnecessary work is performed. Should it be necessary to hire a coolie or a workman to perform labor, he would expect two or three times as much pay as usual. (Much gambling is performed in the streets, in gambling dens, and in private houses, on the first few days of every new year. Gambling, which, according to law, is forbidden to be practiced at all, by the universal consent and connivance of mandarins and their underlings is permitted at New Year's.) Almost every adult Chinese knows how to gamble in various ways. Custom requires that every boy who calls on his neighbors or his relatives on New Year's day—or any time before the fifteenth of the month, as some assert—should receive a couple of loose-skinned oranges, or the lad would consider himself slighted, and treated shamefully and niggardly. The reason why this kind of orange is so popular at New Year's is, that the colloquial name for it, *kĕk*, is precisely the same as the term for "fortunate," "lucky," "auspicious." The presentation of these oranges is equivalent to the wish of an auspicious and lucky year; it is an omen of good. When a man recently married calls on the parents of his bride, or on any of his own family relatives or intimate friends, he must have two or four oranges of this species given to him, and a handful of watermelon seeds, put up in a red paper, for him to carry home when he departs. Adults, when calling at New Year's, must invariably be treated with hot tea to drink, good tobacco to smoke, and watermelon seeds to eat. As the local saying is, "*During the first part of the first month no one has an empty mouth.*"

From the first day to the fourth it is customary for the common boat-women and their children to go around from house to house, presenting their congratulations to the members of respectable families, and begging a present of cakes or food of any kind. They call out at the street door or knock on it, singing songs, until they receive the cakes sought or until they become wearied. Many families make it a point to give to these boat-women. They do not seek out the poor on the oc-

casion, but the poor seek out those who are willing to contribute a cake or two. They carry the cakes home and eat them at their leisure.

It is estimated that probably ninety out of a hundred families do not eat any meat on New Year's day: this is on account of their reverence for heaven and earth. The custom is sometimes called eating vegetables in honor of heaven and earth, and is regarded as an act of merit.

The New Year's festivities among the respectable classes of citizens last from the first to the fifteenth of the first month, and among the officers of government from the first to the twentieth, or rather from the twentieth of the twelfth month of the old year to the twentieth day of the first month of the new year. This month, among the mandarins, is given up to recreation and dissipation, feasting, visiting each other, and seeing theatrical exhibitions. Very little public business is done by them; only very pressing complaints receive attention. It is a season of relaxation and rest from the cares and responsibilities of office. Among the common citizens and gentry there is a great deal of mutual giving and receiving invitations to feasts. Bands of musicians and playactors are very busy during the first half of the first month. In mandarin establishments and in neighborhood temples, there is a vast amount of theatricals performed in this interval.

Between the first and the fifteenth it is common for bands of music to call on respectable and wealthy families in the daytime, and, if their services are not promptly declined, commence playing. After playing three tunes they stop, and expect to receive a present of money. The amount given is voluntary and optional. These players come professedly to present their congratulations to the families they visit on the arrival of another new year. Sometimes wealthy householders specially invite a band of players to come to their houses and perform for the amusement of the females connected with their families. Their remuneration is much greater when formally invited than it is when they invite themselves.

During the first half of the month the festivities are frequently diversified and enlivened by fireworks in the evening. These are called *flowers*. The occasions when exhibitions of flowers in the evening are made are not few; for instance,

sometimes, when offering thanksgiving before the images of gods and goddesses in their temples, in view of a happy event, or in the performance of a vow, or when a large family worship the ancestral tablets in their ancestral halls or in their private residences, or when the clerks and other underlings in mandarin offices have theatricals performed for the purpose of propitiating the god of riches, or when distinguished guests are invited to a feast in a wealthy family, the "*letting off of flowers*" is oftentimes attended with great show and expense. Some married women take occasion to visit some celebrated temple, dedicated to the goddess called "Mother," on the evening of the fifteenth of the first month, and have "flowers" let off at their expense in her honor, hoping that this goddess will aid them to have male children, in consequence of their thus worshiping her on her natal day.

From the eleventh to the fifteenth it is customary for bands of playactors, or idle people who are willing to engage in making amusement for others, to go around to the different mandarin establishments, the residences of the gentry and the rich, and places of public rendezvous, and *manœuvre the dragon.* The performers expect to be rewarded by those who permit them to play for their amusement on their premises or before their houses. If they happen to go where they are not wanted, a present much smaller than would be expected, were they permitted to play, will send them away in peace. Officers and rich people often give several dollars to a band, after having witnessed the *dragon play* for a part of an evening.

A ceremony performed in every heathen family at this place on the morning of the fourth day is called "*offering rice for receiving the gods.*" It is the belief that the gods who ascended to heaven on the twenty-third or twenty-fourth of the twelfth month of the year just closed, to report to "*the Pearly Emperor Supreme Ruler*" in regard to the affairs under their supervision, all descend to earth again on the fourth day of the first month. The people prepare an entertainment for them as a kind of welcome, and in order to propitiate their goodwill during the year just commenced. This is called "*receiving the gods.*" The kitchen god, the god of wealth, the god of joy, and other household gods, are supposed on this day to come down from heaven to begin their duties on the earth.

Some say the spirits of deceased ancestors are also present this day in their former homes. A bucket of boiled rice, with various things arranged upon it, very much like the offering to heaven and earth on New Year's day, ten plates of vegetables, three cups of tea, three cups of wine, with incense and candles, are placed upon a table in the front part of the public room of the house. The head of the family kneels down on the floor, and bows three times before the table, which is understood to be an act of homage rendered to the gods who have already arrived on the premises, or who are momentarily expected. At the conclusion of the genuflections, mock-money is burned for their use. After waiting a short time, a plate having five kinds of fruit upon it is placed before each image worshiped in the family, with two candles and three sticks of incense, and also before the niche holding the ancestral tablets of the family. Some utter a kind of prayer before the idols while bowed before them on this occasion, asking for wealth, male children, health, success in business or literary employments, etc. There is a proverb in common use to the effect that "when the rice used to receive the gods back again is eaten, then all kinds of work should be commenced." In fact, however, some have already commenced their usual employments, while others yet wait several days after the consumption of this rice before they begin.

The custom of *keeping company with the gods* whose images are found in the neighborhood temples is generally observed for several nights previous to the fifteenth. It consists in making offerings and in feasting before them, under the direction of the trustees of the temple for the current year. Oftentimes the village god, his excellency the Great King, is carried in public procession. The members of the procession are citizens of the neighborhood or village whose Great King is thus honored. Four men, who pretend to be chair-bearers, carry the open sedan, or the pavilion containing his image. Two great gongs are beaten at intervals. Several men, who imitate the dress and behavior of lictors, with whips in their hands, and others carrying a pair of very large lanterns, precede the idol. There is also a comparatively large number of men who go in the front part of the procession, some having certain tablets, with gilded lettering upon them, held above their heads by means of

a long handle, and others having military weapons, and representing soldiers—all in imitation of the retinue of a mandarin of high rank. Near the front of the idol are several other men with banners, while some carry burning incense. These men all professedly act the part of servants and attendants to the Great King, preserving him from insult, clearing the way, etc. The procession parades backward and forward through the principal streets belonging to the neighborhood for the avowed object of procuring "peace and tranquillity," which means freedom from sickness and pestilence, during the year which has but recently commenced. In the rural districts in this vicinity, it is the practice of the people in one village to invite their friends and relatives living in a neighboring village to be present at the time of this procession of the Great King, and to partake of the festivities on the occasion, the guests returning the compliment by inviting their hosts when a similar procession is had in their own village. This is a kind of procession in which all the residents in the neighborhood or the villages have a personal interest. Every one is excited, and there is a great deal of noisy and boisterous merriment in the course of the day and evening, owing to the liquor which is freely drank.

A very singular custom prevails, observed by many families which have had a daughter married since the fifteenth day of the first month of the previous year, in case she has not given birth to a male child. A present of several articles is sent to her by her own parents, or her brothers if her parents are deceased, on a lucky day between the fifth and the fourteenth of the first month. The articles sent are like these: a paper lantern, sometimes representing the goddess of mercy with a child in her arms, and having an inscription upon it, oysters in an earthen vessel, confectionery made from a kind of rice parched and prepared with molasses, ten oranges of the loose-skinned species, wood, and rice, and vegetables of a particular name. Now all these, singly and collectively, signify to the daughter, "*we wish you may soon give birth to a son.*" The oranges, when interpreted, mean, in the connection, "*speedily,*" because the colloquial name for this kind of orange is precisely like a Chinese character which means "*speedily.*" The oysters in the earthen vessel mean "*may a younger broth-*

er come," the colloquial term for "oysters" being of the same sound as the term for "*younger brother*," and the common name for the vessel sent being the same as the word for "come" or "has come." The name for the confectionery is the same in sound as one of the common appellations for "elder brother," meaning may you have more than one male child, so that one shall be an "*elder brother*." The vegetables indicate the desire that her posterity may be numerous, because their name has nearly the same sound as a term which means "grandchildren and children." The inscription on the lantern means "*may the goddess of mercy present you with a son*." This lantern must be preserved by the married daughter with care, to be used during the celebration which will next be described; then it must be suspended in the bride's bedroom and lighted up brilliantly. The sending of this present and its reception indicate the intense desire on the part of all the family relatives most immediately concerned that the recent marriage should be fruitful of sons. The parents of the bride desire the happy result, else they would not send such presents, to which custom has attached a fixed meaning, to their newly-married daughter. The parents of the husband, or the husband himself, as well as his wife, desire the result typified, else they would decline the articles in anger, feeling insulted; they would not receive the presents with thanks and appropriate the articles, as custom has made binding in such cases.

Some time usually before the fifteenth day of the first month, rich families fix upon some evening for the observance of a kind of joyous or lucky festival. The time selected is regarded as fortunate and auspicious, according to Chinese views. Candles and incense are burnt before the gods and goddesses worshiped in the house, but no edible offerings are presented before their images. Before the ancestral tablets are arranged, on a table, several bowls of meats, a kind of sweet cake, vermicelli, oysters, sugar-cane, and loose-skinned oranges. When every thing is ready, the head of the family lights the candles and incense, kneels down, and bows toward the ground three times, facing the tablets. After this performance is completed, mock-money of several kinds is burnt for the use of the dear departed ancestors. About this time various paper lanterns, which have been purchased by the elders of the family

for the use of the juvenile members as playthings, are lighted up. Sometimes a bonfire of pine wood is made, the wood having been split quite fine, and piled up in a square form in the manner in which a rail pen is often made. The foundation consists of four sticks, and the pile is made eighteen or twenty inches high. A quantity of fire-crackers is exploded. At the end of the sport the head man of the family again kneels down and bows before the tablets. After this the food is taken away and consumed by the members of the household, the spirits of the dead being supposed to have already partaken of the immaterial and impalpable essence of the viands as much as they chose. The living always seem to regard the coarse and the material substance which is left after the feast of the spirits as amply satisfactory and sufficient for their wants. The grand object of this joyous festival before the tablets is usually explained to be to secure the bestowment of numerous children and more remote descendants in the direct line of the family. Most of the articles used, except the meats, are symbolical of posterity and prosperity. The vermicelli is emblematical of longevity; the sugar-cane is emblematical of "elder sister;" the use of "oranges" and "oysters" in a representative sense has been already explained.

The keeper of the neighborhood temple, on the first and the fifteenth of each month, often distributes a quantity of a kind of cakes, distinctively called "*brilliant cakes*," among the families living in the neighborhood. He gives to each family *two such cakes*. These he has previously presented as an offering to the *Great King*, the neighborhood god, with the burning of incense and candles. They from this circumstance take the name of "*incense cakes*." The keeper receives a present of a few cash from each family which accepts them. It is a common saying that if children eat this kind of cake after having been presented before the village god, they will be kept free from the colic thereby. Some say that these cakes will add to the intelligence of the children who eat them, and that they will more easily become proficient in their studies. The object really attained is that of giving the temple-keeper a small present twice per month, in a way that will not possibly hurt his feelings.

This incident might be adduced as an illustration of the fact

that Chinese children are brought up in the belief of the efficaciousness of worshiping the gods. By simply eating certain cakes which have been placed before an idol for a short time in the village temple, they are taught to believe that they will be supernaturally benefited.

Festivals and Customs of the first Month—continued.

The sale of fancy paper lanterns, preceding the feast of lanterns, commences usually about the tenth or eleventh, and reaches its culmination on the evening of the fourteenth or the fifteenth. During the daytime there is more or less sale of these toys, but the evening is the time when the largest quantity is exhibited to tempt purchasers, and when the streets are most densely crowded with spectators and with buyers. Sometimes it is almost impossible to make one's way along in the street. Many shops seem to do but very little business except the sale of these toys for several days before the fifteenth.

Some of the lanterns are cubical, others round like a ball, or circular, square, flat and thin, or oblong, or in the shape of various animals, quadruped and biped. Some are so constructed as to roll on the ground as a fire-ball, the light burning inside meanwhile; others, as cocks and horses, are made to go on wheels; still others, when lighted up by a candle or oil, have a rotatory or revolving motion of some of their fixtures within, the heated air, rising upward, being the motive power. Some of these, containing wheels and images, and made to revolve by heated air, are ingeniously and neatly made. Some are constructed principally of red paper, on which small holes are made in lines, so as to form a Chinese character of auspicious import, as happiness, longevity, gladness. These, when lighted up, show the form of the character very plainly. Other lanterns are made in a human shape, and intended to represent children, or some object of worship, as the Goddess of Mercy, with a child in her arms. Some are made to be carried in the hand by means of a handle, others to be placed on a wall or the side of a room. They are often gaudily painted with black, red, and yellow colors, the red usually predominating, as that is a symbol of joy and festivity. The most expensive and the prettiest are covered with white

gauze or thin white silk, on which historical scenes, or individual characters or objects, dignified or ludicrous, have been elaborately and neatly painted in various colors. These, if handled with care, will last for occasional use during a whole year. They must be put on the partition of a room, or in some permanent place, so that only the front side can be seen. Sometimes lanterns of similar styles are made with two sides, covered with white gauze, or thin fine white silk, painted. Those made with two sides of gauze or silk can be suspended in the centre of a room, and, when illuminated in the common way, show off the pictures from either side to advantage.

The Feast of Lanterns, so called at this place, is celebrated in the evening of the fifteenth. Nearly every respectable family celebrates it in some way, with greater or less expense and display. It is an occasion of great hilarity and gladness. The houses are lighted up as brilliantly as possible. There is probably more of revelry and abandonment on this evening than usual at common festivals; more drinking of wine, and more gambling and playing at cards. As usual, at the end of the worshiping, the family feasts on the food presented. Some place before the idols a plate of the *taro*. The use of this vegetable on the occasion in some way is almost universal in the families of this place. There used to be an invariable custom of "*eating taro under the lanterns.*" This practice is not as common as in former times. Those who observe it prepare a quantity of small taros, and have them boiled soft, the skin remaining upon them. Very late in the evening, or about midnight, all the members of the family, old and young, male and female, assemble beneath one of the most brilliant lights suspended on high, and then proceed to eat the taros provided. Some say that their eyesight will become more confirmed in distinctness, or that they will become *bright-eyed* and *clear-sighted* in consequence of partaking of boiled taros under a bright light. Others say that this custom is annually observed under the impression that transmigration of souls will be avoided by this means. What connection there is between either result and the eating of boiled taros under a bright light on the midnight of the fifteenth day of the first month of a new year does not seem very manifest.

There appears to be more license granted by custom to re-

spectable married females on the evening of the fifteenth than on other evenings. They usually are secluded very strictly at home during an evening; but many go out on the evening of the fifteenth to see the display of lanterns in the street. When conveniently near, they also embrace the opportunity to call at some popular temple devoted to a goddess called "*Mother*," and offer their thanksgiving and make their supplication, hoping thus to obtain her favor. Married childless women this day or evening sometimes solicit a shoe or a flower from "*Mother*," which they take home, and worship by the burning of incense and candles regularly, expecting or desiring, as a consequence of such devotional acts to "*Mother*," to have male offspring.

It sometimes occurs that after a marriage of several years, and no child has been born to a couple, an intimation is given to the Great King of the temple in the neighborhood in which they reside that a present of a set of lanterns of a particular kind would be acceptable. Accordingly, the Great King, by the agency of the trustees of his temple for the current year, causes a set of four paper lanterns to be made, each in the form of a boy. There is a set of four characters, which are to be seen in probably every temple, written, or engraved, or painted, or gilded upon a tablet, which is put up in a conspicuous place, teaching the sentiment that "*those who pray in earnest will receive an answer.*" Some temples have a number of these tablets, which have been presented by devotees of the god worshiped in them. One of the four lanterns solicited by the childless couple represents a boy holding in his hand a flag; and this lantern corresponds to the first of the four characters, because that character and the character for "*flag*" have the same sound. Another of the lanterns represents a boy holding a ball; and this corresponds to the second character, for that character and the character for "*ball*" are alike in sound. Another lantern represents a boy holding a pencil in his hand; and this corresponds to the third character, because that character and the character for "*pencil*" have the same name. The remaining lantern represents a boy with a seal in his hands; and this corresponds to the fourth character, because that character has the same sound as another character which means "*seal.*"

These four boy-lanterns are made ready by the evening of the fifteenth, when they are taken to the residence of the childless couple and presented in the name of the Great King, and with his compliments and best wishes. Sometimes they are allowed to take only one of these lanterns, selecting the one they please, and returning the other three. It not unfrequently occurs that they are accompanied by a band of musicians, who play while *en route* to the residence of those for whom the lanterns are designed, starting from the neighborhood temple: in this case they are expected to pay the musicians for their trouble. The lantern selected, or the whole four lanterns sent by the Great King, are accepted with thanks and regarded as auspicious. There are several auspicious circumstances connected with this present. In the first place, the Chinese sentence indicated by the instruments held by the four boy-lanterns, read in a proper order, teaches the couple that "*if they earnestly pray* (for a son) *they will assuredly be answered*," which is certainly an encouraging sentiment in their peculiar circumstances; in the second place, the presentation of a lantern in the general shape of a boy is ominous of what they are intensely anxious shall be their real lot to receive; and, thirdly, each of the implements held in the hand of the boy-lanterns is an exceedingly lucky one, indicating utensils which only *boys or men* (not girls or women) are in the habit of using, when they become officers of government, or noted for their military or literary pursuits. The seal is used by officials to stamp their official papers; the pencil is used in composing literary essays, poems, and proclamations; the flag is used by civil and military officers in street processions, etc.; and the ball is "*round*," and emblematical of a contented, happy, and undivided family, and, besides, it is an instrument used by candidates for military life.

There is an innocent amusement of a literary kind, which is practiced frequently on the evening of the fifteenth, as well as on other evenings in the first part of the first month, and on the evening of the great festival which usually is celebrated in the eighth month. This consists in writing various puzzles or riddles on slips of paper, which are then slightly pasted at one end on a four-sided lantern, suspended in front of the house occupied by those who make or publish them, or in some conven-

ient place near by in the public street. Those who can guess correctly what the answer is are rewarded on the spot with a small parcel of tea, or a bundle of fire-crackers, or some betel-nut, or a fan, or a pencil. The present which will be given to the guesser of each particular riddle is intimated by a word or two written on the same slip of paper which contains the riddle. Sometimes several literary men combine in this amusement. They compose the riddles, or write out some old ones which they think are not generally known, agreeing upon the reward which shall be given on discovery of the answer. Oftentimes a clew is given to the general subject of the puzzle, when it is regarded as obscure and difficult to be guessed, simply stating the subject or the kind of objects referred to. It is not an uncommon thing, on a pleasant night in the first month, to see a knot of literary men gazing at the riddles attached to some lantern in the streets, talking about them, in the eager desire to solve them and obtain the promised reward, for the sport afforded and not for the value of the article proffered.

On the twentieth of every first Chinese month occurs the "*opening of the seals*" of all the different officials, civil and military, in this city and suburbs, and *probably through the empire*. The seals were deposited in a small box, and sealed up on the twentieth of the twelfth month of the previous year.

"*The opening of the seals*" of office is an event of great interest and importance to the mandarins themselves, the clerks, and other subordinates connected with their official establishments, and that portion of the citizens who have complaints to make and causes which are waiting to be decided. The manner and the order in which the seals are opened, and the accompanying and subsequent ceremonies, are substantially as follows:

The lowest civil and the lowest military mandarins in the city begin the opening of the seals of their respective yamuns about three or four o'clock in the morning of the twentieth. When their own seals have been opened, and the attendant ceremonies are properly performed, they hurry forth to their next superiors in rank, whether civil or military, to be present when their seals are opened, and join in the congratulations and excitements of the occasion. They then all immediately start off for the yamuns of their next superior officers, civil or

military, as the case may be, the lower civil officials waiting on the superior civil mandarins, and the lower military officials waiting on the superior military mandarins. Each party, after witnessing the opening of the seal of their superior, and joining with his clerks and underlings in their congratulations, etc., is joined by said superior, and off they proceed, without any delay, to their superior officer's yamun. In this way the company of mandarins, at each successive opening of a seal of office, becomes more numerous, until the governor and the viceroy are reached among the civil mandarins, and the Tartar general among the military.

The civil and the military officers in the suburbs early in the morning open their seals of office, and are ready to enter the city as soon as the gates are unlocked, when they proceed at once to those of their superiors who have not already opened their seals, and join in the excitements of the occasion, accompanying them on their visits to their superiors in regular order.

The ceremony of "opening the seal" at all the official establishments is substantially the same. The paper seal of the box which incloses the seal is broken, and the box is unlocked in the presence of the mandarin who presides over the yamun, and in the presence of his inferior officers, if he has any under him, and his clerks and assistants of various names and grades. The box containing the seal is placed on a table in the tribunal of justice, where candles and incense are already burning. The hall is at this time lighted up as brilliantly as the lanterns and lamps in it will admit. The mandarin now presents himself before the box lying on the table, and, under the direction of a "*professor of ceremony*," kneels down thrice, and bows nine times, according to the established regulations. A head clerk takes the box reverently in both hands, and, holding it up on high, bows down, and expresses his wishes for the promotion of his master, and the prosperity of the yamun during the year. Then the seal is taken out of the box and laid on the table, when it is again worshiped by the mandarin with "three kneelings and nine knockings." The seal is then taken up and immediately used to stamp a piece of red paper in four places, on which, if the seal belongs to an officer of inferior rank, certain four characters have been written. This paper

is then taken and pasted upon the main door of the tribunal. The words signify in general that the opening of the seal is an omen of great good fortune. If the officer belongs to the higher grade, other certain four characters are written on the red paper, which in like manner is stamped four times, and is similarly used as an omen of good, the characters expressing the general idea of prosperity and preferment to higher rank.

The opening of the seal is in all cases accompanied with the explosion of fire-crackers and cannon. The twentieth is devoted to hilarity and amusement among the clerks and underlings connected with the yamun. Theatrical exhibitions are often had in the latter part of the day and evening. The festivities are not unfrequently accompanied in the evening by sending up rockets.

The annual respite of one month from the cares and responsibilities of office, except in cases of very great emergency, has now closed, and the mandarins commence the discharge of their official duties for another eleven months. By this time there is generally a large amount of work to be done, which has accumulated by the delay of the month of relaxation.

CHAPTER II.

ESTABLISHED ANNUAL CUSTOMS AND FESTIVALS—*Continued.*

Festivals and Customs of the first Month completed: Eating of the filial Porridge.—Manner of its Preparation.—Some placed before ancestral Tablets and before Heaven.—Popular Story in regard to the Origin of this Custom.—*Festivals and Customs of the second, third, and fourth Months:* Festival of the Tombs.—Fixed Time for it.—Manner of worshiping the Spirits of the Dead at their Tombs.—Offerings made to the local Deity, and the Spirits of Lepers and Beggars.—Various Questions answered.—Plowing the Field by Mandarins.—Object and Manner of the Plowing.—Exhorting the Farmers by Mandarins.—They worship the God of the Five Grains.—Universal Practice of nailing up Chickweed on Door-posts on the third Day of third Month.—Festival of "Buddha washing Vegetables."—Burning Scars on the Heads of Buddhist Priests as Proof of being in full Orders.—The Commencement of Summer celebrated.—*Festival and Customs of the fifth Month:* Festival of the Dragon Boats.—Nailing up Leaves of Artemisia and Sweet-flag on Door-posts on the Morning of the first Day.—First five Days of the Month called Children's Festival.—Description of the Dragon Boats.—Racing of these Boats witnessed by large Crowds.—Origin of the Festival.—Superstitious Practices at Noon of the Fifth.—Creditors demand Payment of Debtors at this Festival.—*Festivals and Customs of the seventh Month:* Singular Observance on the seventh of the seventh Month.—Custom of "burning paper Clothing in the Middle of the seventh Month."—Before ancestral Tablets three Things are indispensable.—"Presenting a gauze Trunk."—The Custom of "dividing a Duck."

Festivals and Customs of the First Month completed.

A SINGULAR custom is annually observed at this place on the morning of the twenty-ninth day of the first month, often called "*the eating of filial porridge.*" In the morning, instead of cooking the common kind of rice in the usual manner for breakfast, that is, by boiling it alone in pure water, they mix in with it some very glutinous rice. They put in also a variety of edible things, such as sugar, dried dates, peanuts, hemp-seeds, taro, etc., and boil them into a thick porridge. Instead of the rice looking clean and white, as on other days, these ingredients make the porridge very dirty-looking. Many

of the Chinese here probably have nothing but this kind of porridge and common vegetables to eat for breakfast on the morning of the twenty-ninth. Shopkeepers who have clerks, and those families which have hired men, as well as rich people generally, prepare, in addition to the "*filial porridge*," the usual kind of food for breakfast, so that, should any not choose to partake of the black-looking soup, there will be other food ready. In such families the filial porridge is taken by those who please as a morning lunch. Probably every heathen family, without exception, at this place annually prepares this kind of porridge on the specified morning, unless it be such as prefer, for some reason, to cook and use it on the second morning of the second month. The children and younger members of the families look forward to the eating of the "*porridge of filial piety*" with considerable interest as the time fixed upon by custom draws near.

After the porridge has been cooked, part of it is dipped into small bowls or cups. Several of these bowlsful are then placed before the ancestral tablets of the family, together with several pairs of chopsticks. Several bowls of it are also placed before the household idols. There are burned a few sticks of incense and two candles before the tablets, and also before the idols. They do not kneel down and worship these things on this occasion. After allowing these bowls full of the mixture to stand before the tablets and the images of the gods a short while, they take them away and eat the contents themselves, fathers, and mothers, and their children living at home all partaking. Sometimes they set some of the bowls on a table, placed in the front part of their reception-room, as an offering to Heaven. This is also attended with the burning of incense and candles in the usual manner. After a while, it is taken away and consumed by the members of the family. They are always careful to present some of this porridge before the god of the kitchen.

It is customary for a married woman, no matter how long she has been married—provided one or both of her parents are still living, and within a convenient distance—to send to her paternal home a bowl or two of this porridge, which she has prepared at her own home as a token of her continued love for her father and mother. It is accompanied by a cook-

ed fowl and some other kinds of food. Sometimes they send her in return some of the porridge which they have prepared. The married son, if living away from the homestead, also invariably sends to his parents—if the distance is not too great—some of this porridge which he has prepared, for them to partake of at their homes.

In some families, during the evening, the children or their elders make a particular kind of a bonfire. It consists of common wood split into quite small sticks about a foot long, which are piled up in a hollow square to the height of two or three feet by laying the sticks on each other after the manner of making a pen out of rails. The lighting of the bonfire is attended with the letting off of fire-crackers and other manifestations of joy among the juvenile members of the household, such as the wearing of hideous paper masks, the sprinkling of salt on the fire to make it crackle, and the burning of a variety of paper playthings. Oftentimes, before the pile is entirely consumed, some of the burning sticks are taken and put into the kitchen furnace for the purpose of procuring good luck to the family for the current year.

The circumstances which led to the establishment of this festival are said to have taken place in very ancient times. Anciently, as the fable states, there lived a certain woman who, on the death of her husband, vowed to live on vegetables the rest of her life, in token of her sorrow at her loss, but who afterward violated her vow, and ate meats as well as vegetables. This was regarded as a great sin, and after her death she was believed to have been shut up in hell, in very unhappy circumstances, on account of her violation of her solemn vow. She had a very filial son who survived her on the earth, and who was very much distressed at the unhappy circumstances of his mother, and desired to testify his filial affection by carrying her something to eat; but every time when he was going to the place where his mother was imprisoned, carrying rice cooked in the usual way, the hungry devils and the assistant evil spirits in hell availed themselves of the opportunity to get some good food, and impishly stole the rice and ate it, thus depriving the old lady of the provisions which her filial son had provided for her. After being repeatedly foiled in his attempts to furnish his maternal ancestor with nourishing, pala-

table food, he finally hit upon a device by which he succeeded. He boiled up with the rice various things which imparted to it a black, dirty appearance. The devils, on seeing him carry along this repulsive-looking porridge, condemned it at once, without tasting, as unfit to be eaten, and so let him pass on unmolested to his mother. The Chinese here who undertake to explain the origin of the festival say that it had its origin in this man's love for his mother, and that the annual observance of the festival nowadays is designed to commemorate and celebrate this love, as well as to instil upon the minds of children the importance and the merit of filial affection for one's father and mother, and the duty of endeavoring to afford happiness to one's parents, even under very discouraging circumstances. It is one of the most popular of all the annual festivals observed at this place; by it children are regularly taught the duty of cherishing a filial regard for the happiness of their parents. Some families observe this festival on the morning of the second day of the second month, cooking and using the rice in the manner above described. Many families keep over until the morning of the second day of the second month some of the porridge which was prepared on the morning of the twenty-ninth day of the first month, warming it up and eating it then.

Festivals and Customs of the Second, Third, and Fourth Months.

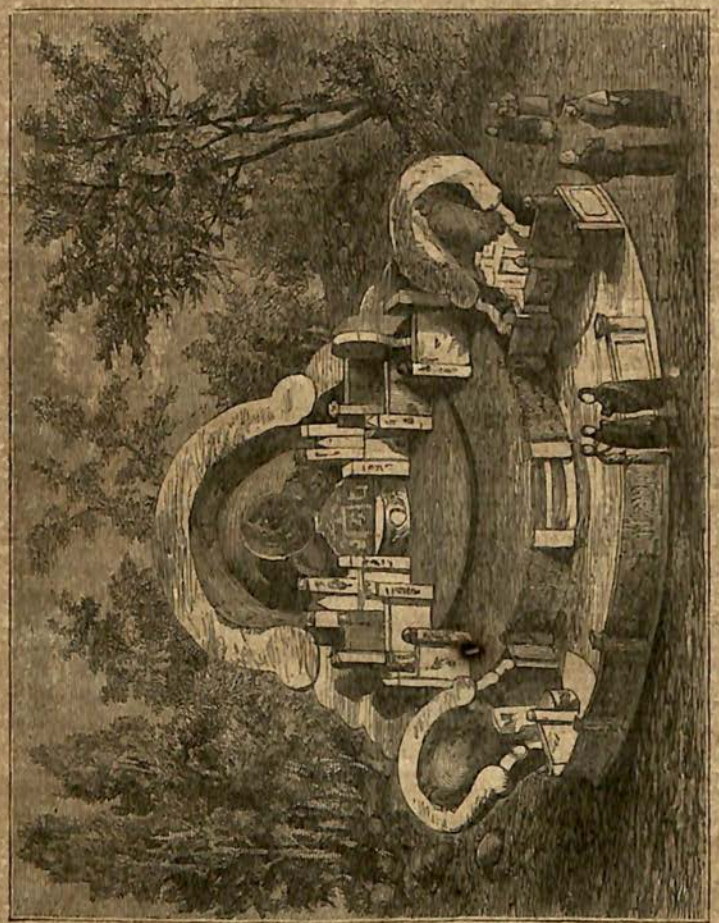
Usually in the latter part of the second month or the first part of the third month, or early in April, occurs *Tsing Ming*, the celebrated "*Festival of the Tombs*," when the Chinese visit the graves of their ancestors and present offerings before them.

The time for it is always one hundred and six days after the winter solstice. It is not only annual, but national, and the day is always specified in the Imperial Calendar. While it is celebrated in all parts of China at the same time, there probably are widely-marked differences in various parts of the empire in the particular method of its observance. The following statements relate to the way in which this festival is observed at Fuhchau.

While the festival is nominally fixed for a certain day, still,

in practice, the worship of the dead at their tombs is sometimes performed a few days before or a few days after the time appointed in the calendar, according to the convenience or the necessities of living relations. Often, a few days previous to the worship of the dead, especially in the case of the wealthy, and if residing not far from the family burial-ground, some one goes and sweeps the graves, removes the rubbish, and pulls up the tall grass and weeds which may be found growing on them. Sometimes this is done on the morning of the worship. From this process, this festival is often referred to as "*Sweeping the Tombs.*" At this time the hills present an animated and busy appearance; for the Chinese here select such spots for the resting-place of the dead instead of the dwelling-place of the living.

When the day has arrived and every thing is prepared, the persons who are to engage in the worship proceed to the hill where the family tombs are located. Directly in front of the tomb-stone there is usually, if the tomb be large and of the "horse-shoe" pattern, a kind of stationary altar of stone or cement. The ceremony is often commenced by placing a candle on the right and left sides of the altar, or simply on the ground, in these relative positions. There is then placed a quantity of incense-sticks in a censer put on the central portion of the altar, immediately in front of the tomb-stone. After the candles and incense are lighted, the offerings are arranged on the altar or before the tomb-stone. They consist of different kinds of food, such as pork, fish, fowl, cake, vegetables, etc., several cups of wine and tea. The chief manager, who is the head of the family if living, kneels down, and bows his head near the ground three times. He then resumes standing, and the others, one by one, go through the same ceremony. A quantity of mock-money, varying from one hundred to a thousand sheets, is then burned, and fire-crackers are exploded. The contents of one of the wine-cups are poured out on this paper as it is burning, or on the hot ashes just after the paper has been consumed. The cup is then refilled with wine, and placed in its former position. The head man now kneels again, and makes the triple bow; and after him, in turn, one by one, from the highest in rank down to the lowest, all repeat the same ceremony of kneeling and bowing.



HOSE-SOIS, OR OMEA GRAVE.

About this stage of the proceedings an offering is made to the local deity, or the god which is believed to preside over the hill where the grave is located. It is composed usually of three dishes of food, three cups of wine, two candles, three incense-sticks, and three sets of a particular kind of mock-money. These are all placed on the ground, not far from the tomb-stone. The candles and the sticks of incense are lighted, and the mock-money burned amid the sound of fire-crackers.

Then an offering is made to the spirits of beggars and lep-

ers, and others in the lower regions. It consists, in part, of one hundred and forty-four small whitish cakes made of the flour of wheat, in the middle of which is a little boiled rice (the top of each being stamped with a red circular mark), besides mock-clothing and mock-money; sometimes three dishes of food are added. The mock-clothing and the mock-money are burnt for the benefit of the class designated. This offering to wicked and unhappy spirits inhabiting the Chinese Hades is arranged a little distance from the other offerings, out of respect to the dead, who are the principal object of worship.

Strips of perforated paper, from eight to fifteen inches long, usually of its original color, though sometimes a part is colored yellow, are put on different parts of the tomb-stone and the tomb, and held in place by a handful of earth or a small stone. Wine is poured out on the tomb-stone. The eatables are removed from the platform, and are either consumed by the hungry worshipers in the neighborhood of the grave or at home. About the time of starting homeward another quantity of fire-crackers is exploded. A branch or two of the fir or other green tree, or a handful of green wheat-stalks, is taken to the house, and either put in a flower-vase before the tablets of the ancestors of the family, or laid before them on a table. Candles and sticks of incense are lighted, and, with a quantity of cooked rice, and more or less of a meat and vegetable offering, are placed on the table before the tablets by most families.

On the day of this festival, usually, every house in this city and suburbs has a branch of the willow introduced under the tiling of the roof, and hanging down from or near the eaves and over the front outside door, so arranged as to be readily seen from the street by the passer-by. At several different places inside the premises, oftentimes, is another branch of the willow suspended.

Many families do much more than is here indicated, and some do much less. The least that any do at this festival is to arrange the strips of paper on the tomb and tomb-stone, and burn incense by the grave as well as before the ancestral tablets of the dead kept in the house. Oftentimes a certain part of the property or patrimony received from ancestors is specially devoted to paying the expenses of this sacrifice and festival of the tombs. In such cases, the various branches of the fam-

ily have the management of the affair one year at a time in turns. All that is left of the yearly interest, or the proceeds of the property in question, over and above the necessary expenses of the feast and the sacrifice, is often retained as so much gain by the person having for that year the management of the ceremonies.

The sweeping of the grave, and the placing of paper on the outside of the tomb and on the tomb-stone, indicate that the dead has descendants yet living—that his family is not extinct. The Chinese here say that if a grave is not thus swept and cared for at this time, some one, perhaps the original owner of the ground or his descendants, would be likely to disturb the tomb-stone more or less, or commit some depredations on the grave. If in the following year it should not be swept and repaired, and paper deposited on it, other more serious encroachments would doubtless be made; and in a very few years, unless a claimant should appear and annually attend upon the grave, in accordance with established customs, all traces of it would be gone, and the ground would be cultivated, or sold to another for a burial-place of the dead.

Some readers of the preceding account will greatly wonder at some of the particulars given, and would naturally like to make some inquiries.

Inquirer: *Why do they arrange the food and wine before the grave-stone, and conclude by eating the food and drinking the wine themselves?* The Chinese entertain the idea that the spirits of the dead partake of the essential and immaterial elements of the food and the wine. What the living consume at the conclusion of the ceremony is only the coarse and material portions which the dead leave untouched. The wine poured on the embers of the burning mock-money is designed as an especial offering or present to the departed.

Inquirer: *What is the meaning of the yellow paper sometimes put on the graves?* Some Chinese say that no particular meaning is attached to the yellowness of the paper. Others again say it intimates that some of the ancestors of the individual buried in the grave, or the individual himself, had special honors or privileges conferred by the present emperor, or some preceding emperor — yellow being the imperial color. The Chinese generally do not have very lucid ideas in

regard to the origin or the meaning of employing yellow paper about the tomb.

Inquirer: *Has the pouring of wine on the tomb-stone any particular significance?* The wine poured out on the stone is designed to preserve it in its original beauty, and to keep it from moss, and even to cause it to become more fair, and the letters engraved on it to become more distinct as years pass away. If this should be the happy effect, the posterity of the individual buried there are sure to attain wealth and honor! Though indeed none of them should become officers, they need entertain no fear of distressing poverty. The condition of the tomb-stone is believed to be the infallible index of the will of Heaven. Some assert that the wine sometimes actually causes the stone to turn of a pleasant reddish color, a result eminently desirable.

Inquirer: *Why is an especial offering made to the local deity, the protecting guardian of the hill?* It is designed to propitiate his favor toward the family of the deceased. The Chinese seem to believe that by paying such attention to him, and furnishing him with so much food and money, he will be pleased, and will not only protect the grave from injury, but will in some way also strive to render the descendants of the dead prosperous and happy.

Inquirer: *But for what possible object is an offering made to the wicked spirits in the lower world?* The Chinese entertain the sentiment that, as beggars, lepers, and similar unfortunates subsist mainly on the charities of the benevolent during life on the earth, so they derive a living in much the same manner in the place into which they enter after death. Consequently, in order to prevent departed friends from being molested by the importunity of beggars and lepers in the unseen world, on receiving presents of money, wine, and food from surviving relations at the time of this festival, special provision is made for the destitute in Hades by presenting them with the needed articles. By this happy expedient on the part of the living, the deceased can enjoy the feast in peace, without fear of being interrupted by importunate calls for charity, as the beggar spirits are believed to have the politeness and the decency to accept what is meted out for them without molesting the other party.

Inquirer: *Why do they arrange green boughs, or green wheat-stalks and cooked rice, etc., before the ancestral tablets belonging to the family, on returning from the worship at the tomb?* Some say that their ancestors in the other world invite guests on the day of this festival on the earth. If this be a fact, would not the boiled rice and other articles of food be very acceptable? By what subtle process of reasoning the wise sons of Han have ascertained that the dead avail themselves of the return of Tsing Ming in this world to give invitations to dinner to friends in the other, is unknown. The green boughs or green wheat-stalks are symbolical of prosperity and plenty; but, considering the present destitute condition, and the dismal prospects of the vast majority of this people, the universal use of these symbols would appear to be quite out of place.

Inquirer: *What is the use of the green willow-branch hanging down from beneath the roofs of all the houses, so as to be easily seen by the passer-by?* The Chinese differ widely among themselves in regard to the interpretation of this emblem. The general idea respecting it probably is, that it is an omen of good to the family. Some say that during the Tang dynasty, which ended more than nine hundred and fifty years ago, Wang Chau selected the willow as the badge of his followers in a rebellion which he planned against the reigning emperor. He secretly ordered those who were favorable to him to stick up a branch of the willow, so as to be under the roofs of their houses and over their front outside door. His soldiers were instructed not to molest these houses. His rebellion is said to have commenced on the day fixed by custom for the observance of this festival. Some affirm that the willow-branch is now annually used as above described in celebration or remembrance of the security it gained to those who used it in this manner on the occasion referred to, and indicates the peace and safety prevailing within the house, whatsoever may be taking place without. Others say that the willow is designed to ward off wicked spirits and evil influences from the household. It is affirmed, and apparently believed by these, that a certain god in the lower world, who is of the same comparative rank as the governor of a province in the upper, opens the gates of Hades, and allows the imprisoned spirits to revisit

the earth on the day appointed for this festival. It is but natural to suppose that the spirits malevolently inclined would gladly embrace the opportunity to intrude their society where they were not welcome, and commit depredations congenial to their depraved natures. Now it is taught that if these spirits see the willow on the roofs of the houses where they desire to enter on a malicious errand, they are immediately taken with fright, and abscond with haste. According to this view, how fortunate are the Chinese in having discovered so potent a charm against the evil influence of imps which so numerously infest the earth on the day of this festival, though invisible to mortal eyes—if, indeed, the gates of the infernal regions are on that day thrown open, and the spirits therein permitted to ramble away to this world. But there are others who attribute to the green branch of the willow another wonderful property, namely, that of attracting to the houses of their surviving relatives those spirits that are temporarily let loose from the punishment of Hades. It is affirmed that they at once recognize the homes of their living descendants on beholding the willow suspended from under the roof. According to one theory, it has the invaluable virtue of repelling those whom it should repel, and who have no business to visit certain houses. According to the other theory, it has the equally invaluable property or power of attracting those whom it should attract, and who have blood relatives dwelling in certain houses. The spirits that belong, so to speak, to the premises, immediately enter when they see the verdant signal over the outer door, and partake of the grateful odor of the burning incense and of the ethereal portions of the food provided for them.

Some time in the second or the third months, the high officials attend the important ceremony of "*plowing the field*" and of "*exhorting the farmers.*" This is done by command of the emperor and in imitation of his own example. If the emperor is sufficiently interested in the success of agricultural pursuits to lead him in person to plow the ground and perform the most laborious duties of the husbandman, the mandarins ought to be willing to imitate his laudable example, in the hope of inciting among the farming community a praiseworthy emulation among themselves and a proper attention to the cul-

ture of the ground. Surely the common peasantry ought not to be above working in the fields, if the emperor and the mandarins, "the fathers and mothers of the people," can personally engage in such humble employments. Such is the noble theory. How ridiculous is the real practice!

On the day appointed, four of the principal mandarins go forth to certain places outside of the four principal gates, north, east, south, and west, where, in the presence of the elders of the vicinity and in the presence of various subordinate officials, they proceed to set an example for the imitation of the farmers of the locality. Although they are dressed in their richest robes of state, the fear of soiling their apparel does not prevent them from the discharge of the duties of their station as representatives of the emperor. They tuck up one of the lower corners of the skirt of their long garments, and proceed to caress the ox, which is already yoked to the plow. They then take hold of the plow-handle, and, with the whip in one hand, start the quadruped to his task of plowing, guiding the plow a short distance, and giving the beast a few strokes with the goad. The plow, during this impressive ceremony, often has a piece of red silk entwined around its handle. They then resign the arduous work, and, taking a hoe or a similar farming utensil, proceed to illustrate the practical nature of farming by digging up a few weeds or by hoeing the ground for a short distance—all this for the purpose of showing the villagers how farming work should be done, and of setting an example for them to imitate. Doubtless the spectators feel duly benefited by this exhibition of industry, skill, and humility.

The ceremony of "exhorting the farmers" to diligence in their calling is perhaps equally impressive. Generally, a small platform, ornamented and trimmed with festoons or knots of silk, has been erected in the vicinity of the field which has been plowed. The high mandarins mount this platform, and, calling around them the principal aged farmers of the vicinity, proceed to exhort them to the proper discharge of their duties as husbandmen. They should be diligent in cultivating the ground; they should sow at the proper season of the year; they should keep the weeds and grass in a proper state of subjection; the ground should always be properly prepared for

the seed; harvesting should be done at the proper time, etc. At the close of this *agricultural address* they present to each of the farmers who have been selected to receive them certain articles in the name of the emperor, in order to encourage and stimulate them to diligence in their calling. These articles consist of a very coarse fan, a common large leaf hat to keep off the summer heat, and sometimes a silver medal.

At this time, in connection with these ceremonies, performed near the south gate, the officials are required to burn incense and offer sacrifice in honor of the god of the five grains. The temple to this god is in a very dilapidated state. The ground annually plowed in the southern suburbs is situated very near it. The burning of incense and candles, and the offering of wine and a plate of fruits of five kinds, etc., before the god of the land and grain, is accompanied with the performance of three kneelings and nine knockings.

GOD OF THE FIVE GRAINS.

On the morning of the third day of the third month it is the universal practice for householders at this place to nail up on each door-post of their family residences, about six or seven feet above the ground, on the side facing outside, a small bunch of a common weed much resembling chickweed. These bunches can, of course, be readily seen by a passer-by. Many windows and doors of shops and hongs have also bunches of this weed nailed upon them, one on each side, corresponding to each other in height and general appearance.

The common people, while they invariably follow the custom, are not able to explain its origin or its significance. The only reason or explanation that they can give is that their ancestors did thus, and they follow their example.

On the eighth day of the fourth month occurs the festival called "Buddha washing vegetables." Few of the common people observe this festival. Those who do observe it pursue the following course: they prepare congee or porridge made

out of glutinous rice in which several kinds of dried fruit and the kernels of several kinds of nuts have been boiled together, much after the manner of preparing the porridge of filial piety. This porridge is salted, that was sweetened. Several bowls of it are then offered before the ancestral tablets and the household gods, according to the established manner.

On the same day, in the principal Buddhist monasteries, there is placed before the images of the "*Three Precious Ones*" a brass wash-bowl, and in it is put a small brass image of Buddha in a sitting posture. A small quantity of water is poured into the vessel. Worshipers of Buddha who come to the monasteries are expected to take each a handful of cash and put them on the head of the image, letting them roll down into the water. They then take a brass spoon, and dip up some of the water, and pour it on the head of the god, repeating the operation several times. Generally the offerer kneels down in front of the image and bows three times before he performs these acts. Many Tartars, as well as Chinese, visit the large monasteries on this day to worship Buddha. The cash deposited on his pate is a donation to the monastery, and is usually spent in buying incense and candles to be burnt in honor of the divinity who is believed to wash his own vegetables on this day.

This is a great day in the largest two monasteries near Fuhchau, for the reason that on this day the ceremony of burning the heads of candidates for the Buddhistic priesthood is performed for those who are judged to be fitted for the privilege of becoming priests in full orders. The ceremony is accompanied by the burning of incense before all the idols in the establishments. Small balls of the dried leaves of the artemisia are put upon the head of the candidate, equal in number to the number of spots which he desires, or which it is decided shall be burned upon it. The number ranges from one to nine. These balls are ignited, and the fire burns down into the skin, and sometimes the grease fries out and trickles down the face of the priest. After the conclusion of the ceremony the abbot of the monastery presents the newly-made priest with a document, written on cloth, and sealed with the seal of the monastery, and signed by himself, which constitutes the certificate of the owner having attained the Buddhistic priesthood, and acts

the part of a passport or introduction to the hospitality of any monastery of the Buddhist religion in any part of the eighteen provinces of China. *This is Buddhistic ordination.*

The arrival of summer is celebrated by many families about the time specified in the calendar for its commencement. They purchase or prepare some cakes made of rice-flour, salted or sweetened, as they prefer, and steamed, not baked. These cakes, with meats and vegetables, they present before the ancestral tablets, and often before the gods of their households, attended with the usual ceremonies. With some it is the custom to eat a part of the cakes while sitting on the door-sill, or on the rice-mill belonging to them, as an act of good omen. It is also very common to distribute some of this cake among relatives and friends, under the impression that in this way the weakness and lassitude usually experienced at this season of the year will be alleviated or avoided. It is customary for those who have pork-stalls to give a small bit of pork on this day to each one of the common beggars and lepers who come and beg for it. If the pork-vender refuses the gift, the beggars or the lepers often gather in large numbers, and surround him, thus keeping away customers from access to him until he consents to give each a bit. The custom of giving pork to beggars and lepers is confined to this one day in the year.

Festivals and Customs of the Fifth Month.

The first five days of the fifth month are observed with extraordinary hilarity and festivity by the people of this place. The time of the year often corresponds to the first part of June. The festival called the Festival of the Dragon Boats, properly speaking, falls on the fifth day of the fifth month, but the preceding four days are regarded as connected with it.

Early on the morning of the first day of the fifth month it is the practice for every householder to nail up to the posts of the doors and the windows of his house a few leaves of the artemisia and a few leaves of the sweet-flag, tied together in a bundle, at the height of about six or eight feet from the ground. The common explanation for this custom is that the artemisia is fragrant, and that the leaves of the sweet-flag will expel noxious influences and bad odors.

These five days are often spoken of as the "*children's festi-*

val." Children of all classes are dressed in better clothes during these days than usual, and crowd the street, with cleaner and with more animated faces, on their way to and from the banks of the Min, and the banks of a small lake near the western gate, during the time allotted to this festival than at any other season of the year. The great source of amusement for old and young is the racing of dragon boats on the river and the lake.

These boats are made very long and slender in proportion to the width. The length is usually forty or fifty feet more or less. Each boat is capable of carrying from fifteen to thirty men. It is made, in some respects, in imitation of the fancied shape of the dragon, having an elevated bow, resembling the dragon's head with open mouth. The body and stern of the boat are gaudily painted, so as to represent a dragon according to Chinese ideas. The helmsman stands on the stern. Near the centre of the boat are two men who make a continuous loud noise, one by beating a large gong, and the other by beating a large drum. One man sits on the dragon's head, with his face turned toward the stern of the boat, holding in both hands a flag, by which he regulates the motions of the rowers. These men are furnished with stout short paddles, which they handle with a swift or a slow motion, according to the swiftness or the slowness with which the flag-holder waves his flag from side to side.

It is estimated that there are at least thirty or forty of these dragon boats owned by men living here. Besides these, many come from neighboring villages for the purpose of playing on the waters of the river near the city. They are generally built by funds belonging to temples, or they are sometimes owned and used by companies of men who band together to build such a boat.

Large crowds of children and of adults assemble to behold the sport of the racing. Sometimes fans, or cakes, or handkerchiefs are offered by spectators as rewards for the swiftest racer. These rewards often give rise to quarrelings and fightings among men belonging to different boats, who contend, not for the value of the prize, but for the honor of winning it. Sometimes it occurs that two boats run against each other, or other boats, or the stone butments of the bridge over the river.

RACING WITH THE DRAGONBOATS ON THE FIRST FIVE DAYS OF THE FIFTH MONTH.

The boats are made so long and so narrow that they easily break in the middle; or, in case of a collision, many of the men on board of each are usually pitched into the water. Accidents also occur from the excessive heat of the sun on the occasion of racing in these open boats. The men usually are in a high state of excitement, owing to the presence and the shouts of the spectators, the drinking of spirits, and the natural desire of excelling.

The prevalent story among scholars who profess to know regarding the origin of this racing with dragon boats is substantially the following. Kiuh Yuen, a high minister, in the time of the Chau dynasty, in the state of Tsu, about two thousand three hundred years ago, proposed certain salutary reforms to his prince, who was his relative. The prince refused compliance. He proposed them again, but was repulsed the second time. Nothing discouraged, he remonstrated the third time, when the prince not only declined to make the reforms, but dismissed the faithful courtier from serving about his person. Kiuh Yuen, not being able to survive the ruin of his country, which he foresaw was impending, plunged into a river and was drowned. His countrymen, among whom he was very popular, on learning the circumstances of his death, immediately traversed the river in all directions in small boats, filled with men, who worked with all their might, as if in the hope of recovering his corpse. His death is believed to have occurred on the fifth day of the fifth month; it was celebrated by a similar demonstration on every recurring anniversary.

The festival reaches its period of greatest interest about the middle of the fifth day, when various superstitious and idolatrous performances take place in every family, according to established usage. Charms, consisting of yellow paper of various sizes, on which are printed images of idols, or of animals, or Chinese characters, are pasted upon the doors and door-posts of houses, in order to expel evil spirits. A certain kind of fire-cracker, which is almost noiseless, being filled principally with a substance something like sulphur, but of a more reddish hue, having a very small quantity of powder mixed with it, is let off. The smoke of it is yellow, and has a disagreeable smell. This is believed to be very efficacious in driving away the worms, bugs, and insects which often infest houses. Aft-

er being ignited, some one, holding it in his hand, writes some characters or draws a charm on the doors of the house, the smoke issuing forth tracing the desired shape on the doors in yellow. Pairs of slips of red paper, on each of which is printed or written in black ink a line of Chinese poetry, are pasted, one on each door-post. Two slips are also put up near the place where the household gods are stationed or worshiped, and two are also pasted on the front side of the niche which contains the ancestral tablets. Various kinds of yellow charms are pasted on other portions of the house inside and outside. Before the idols and the tablets incense and candles are lighted and left to burn. Some *samshu*, or Chinese spirits, in which the kind of reddish mineral substance above referred to is mingled, is also often placed before them. A part of this mixture, after having remained some time before the tablets and the gods, is generally daubed on the ears, noses, and heads of children, to keep away bugs and insects; the rest is drank by the members of the household. Before the ancestral tablets are arranged eight or ten dishes of meats, vegetables, fruits, etc. Incense and candles are lighted before them, and mock-money is burned. After a while the eatables are taken away from before the tablets and consumed by the family.

In the afternoon of the fifth the shops and stores are all closed. The male members of the families, the clerks and workmen, after feasting at noon, spend the rest of the day in seeing the racing of the dragon boats, or in gambling, etc.

It is customary for shop-keepers to make out their bills for unpaid articles sold since New Year's, and present them to their customers for settlement during the time of this holiday. During the fourth and the forenoon of the fifth day, men with a handful of slips of paper are seen hurrying through the streets, seeking out their debtors and requesting payment. The debtor is expected to make a payment of at least one half of the amount of his bill.

Festivals and Customs of the Seventh Month.

Many of the respectable families here observe a festival which occurs on the seventh of the seventh month. Two stars are believed to meet each other on the evening of this day at the "*Silver River*" or the Milky Way, and, passing to op-

posite sides, turn around in their orbits and recross the "river" in some other part of the year. One of the stars is or represents a *male*, and usually is to be seen, according to the Chinese, in the eastern part of the heavens; and the other star is or represents a *female*, and generally is to be seen in the western part of the heavens. People take a water-melon, and a quantity of other vegetables and fruits of the season, cakes, flowers, incense, and candles, and place them upon a table arranged in the lightest part of the reception-room, as offerings to these male and female stars. The presentation is generally accompanied with kneelings and bowings in the usual way. It is done principally by or in behalf of married women and unmarried girls, seldom by or in behalf of men or unmarried boys. The principal object which is desired as the result of thus worshiping and honoring these stars is the obtaining of skill and cunning by females in the performance of their appropriate duties, as needle-work, making flowers, as well as the raising of children. Females, on the evening of the seventh day of the seventh month, often take a needle and try to thread it, without the aid of a light, in some dark place, as under a table and before a stick of lighted incense, they maintaining a kind of squatting posture while making this attempt. If successful, they regard the circumstance as an omen of good in the future in the use of the needle. Some of the articles offered are generally given away in presents to members of other families as an emblem of friendship, women giving to women. When men engage in making the offerings, they sometimes divide a part of the articles presented among their male friends.

Some time during the seventh month, generally before or about the fifteenth day, occurs the celebration of a remarkable custom, having a principal reference to the happiness and comfort of the dead. It is generally referred to as the "*burning of paper clothing in the middle of the seventh month.*" Its professed object is to furnish clothing and money for their deceased ancestors. In order to obtain this result, comparatively large quantities of mock-money and mock-clothing are provided, and burned in a large furnace or censer before the tablets of the ancestors, lighted incense and candles having been previously arranged in front of the tablets.

It is regarded as indispensable that there should be among the edibles offered before the ancestral tablets certain three articles—one duck, one water-melon, and one dish of a particular kind of vermicelli. This vermicelli is bought at the shops in rolls about one inch wide, consisting principally of very thin dough. When used, it is unrolled and boiled. The duck is first broiled or fried in oil, and then offered. Besides these three kinds, there are oftentimes a large variety of other articles, as meats, fish, a kind of crab, the name for which has the same sound as the character for "*filial piety*," sandwiches, various fruits, and spirits. These are arranged before the ancestral tablets, where they remain, while the customary worship of the dead is performed by kneeling and bowing. The food is afterward removed from before the tablets, and consumed by the members of the family presenting it. It is stated that all the families at this place some time in the course of the year burn mock-money and mock-clothing for the benefit of deceased ancestors, about eight tenths doing it in the seventh month; the rest, for some reason, delay until the eighth or the twelfth month.

There are two singular customs, in which a married daughter has an important part, connected with this festival, in case one or both of her parents are dead, and if she has borne a son.

In addition to some mock-money and mock-clothing in the usual form, she is expected to "*present a gauze trunk*" to her surviving parent, if only one has deceased, and to her brothers, if both have deceased. The "trunk" is made in the shape of a wardrobe, some five or six feet high and three or four feet wide, with shelves in it. It is made out of bamboo rods, covered with paper on the back side and the two ends, the front side being left open. On the shelves is placed a variety of miniature household utensils, made out of bamboo splints and paper, as bedsteads, chairs, lanterns, plates and bowls, and paper images of servants, besides miniature clothing of various sorts cut out of paper. This wardrobe and contents are to be duly burned on the premises where her parents lived, and for the benefit of the deceased.

She is also required by custom to make a present of food to the family, consisting of meats, vegetables, cakes, and fruit,

among which articles must be a *duck*. A part of the articles she presents her surviving parent, if one is yet alive, or the family of her eldest brother, if her parents are both deceased, *including one half of the duck*, is always returned to her. This custom is called "*dividing the duck*." The duck is presented by the married daughter only once after she has borne a son; but a present of the mock-money and mock-clothing is expected annually. In this manner is the married daughter required to give yearly proof of her filial affection for her deceased parents. In case neither of her parents has deceased, she may make to them none of these presents. Being designed for the benefit of those who are already dead, it would be very unbecoming to present them to those who are yet alive, and, if proffered, would be regarded as a very unfilial act, and as intimating her wish that they were already deceased.

CHAPTER III.

ESTABLISHED ANNUAL CUSTOMS AND FESTIVALS—*Continued.*

Festival and Customs of the eighth Month: The Festival of the Middle of Autumn. — Rewarding the Moon. — Popular Notions about the Moon. — "Moon Cakes."—Toys abundant.—Boys often Worship miniature Pagodas.—Large Pagodas sometimes illuminated.—At Midnight or after on the fourteenth, Incense is burned to Heaven and Earth, or the Pearly Emperor, on the Tops of the Hills in the City and Suburb.—Representative Images of Children exposed for Sale.—Seven-star Mother, or "Mother of the Measure," much worshiped.—Tablets worshiped.—Debts collected at this Time.—*Festivals and Customs of the ninth and eleventh Months:* Kite-flying on the ninth of the ninth Month. — Popular Origin of the Custom of observing that Day.—Kites of many Shapes and very ingeniously made.—A Festival celebrated on the same Day.—Military Procession in Honor of martial Implements.—Chinese Major General presides. —Worship of the Flag.—Festival of the Winter Solstice.—High Mandarins congratulate the Emperor on the Arrival of the Winter Solstice.—Manner in which the common People celebrate the Period.—A very singular Use of Rice-flour Balls.—Families in Mourning may not prepare the Rice-flour out of which the Balls are made.—*Festivals and Customs of the twelfth Month:* Annual Thanksgiving for the Mercies of the Year. — Oblations made before the household Divinities.—Sometimes before various Gods and Goddesses.—Sweeping the House as an Omen of Good.— Preparation of Rice-flour to make a Kind of sweet Cake. — Mourners for the Death of a Parent forbidden to prepare the Flour. — Cake typical of annual Prosperity.—Shop-keepers make Presents to their rich Patrons and to their patron Gods.—Mandarins seal up their official Seals for one Month on the twentieth.—Ceremony commences with the highest Office and ends with the lowest.—Description of the Manner.—A Month to be spent in Relaxation and Festivities.—Universal Worship of the God of the Kitchen.— Ruler of the Lives of the Members of the Family.—Sacrifice of Meats before the Kitchen God. — He ascends to Heaven, and Reports to the "Supreme Ruler." — A Vegetable Sacrifice to the Kitchen God. — "Offering of the yearly Rice."—Last Day of Grace to Debtors.—Creditor seeks out his Debtor and presents his Bill. — He must Pay or be disgraced. — "Rounding the Year." — Last Night of the Year all put on new or clean Garments. — Paterfamilias makes Presents to the Members of his Household.—Chinese Santa Claus.

Festival and Customs of the Eighth Month.

ONE of the great peculiar festivals of the Chinese comes in the eighth month, and is usually called the Autumnal Festival.

It lasts from the eleventh to the fifteenth. It occurs very near the middle of autumn, according to the Chinese reckoning. The original design seems to be to commemorate the arrival of that particular time of the year. The middle of autumn is thought to be a propitious season, and calculated to render one happy and joyous. The days and nights are then nearly equal. The weather, neither very cold nor very warm, is more conducive to enjoyment and health than any other period of the year. The early autumnal harvest has already been secured. The season, on so many accounts, is adapted to joyful congratulations and festive amusements.

It is always full moon on the fifteenth of every Chinese month, and, therefore, for several days previous, the evenings are bright, unless it happens to be cloudy, which is not often the case. The moon is a prominent object of attention and congratulation at this time. At Canton, it is said, offerings are made to the moon on the fifteenth. On the following day, young people amuse themselves by playing what is called "*pursuing*" or "*congratulating*" the moon. At this city, in the observance of this festival, the expression "*rewarding the moon*" is more frequently used than "congratulating the moon."

It is a common saying that there is "a white rabbit in the moon pounding out rice." The dark and the white spots on the moon's face suggest the idea of that animal engaged in the useful employment of shelling rice. The notion is prevalent that the moon is inhabited by a multitude of beautiful females, who are called by the name of an ancient beauty who once visited that planet; but how they live, and what they do, is not a matter of knowledge or of common fame. To the question "Is the moon inhabited?" discussed by some Western philosophers, the Chinese would answer in the affirmative. Several species of trees and flowers are supposed to flourish in the moon. Some say that, one night in ancient times, one of the three souls of the originator of theatrical plays rambled away to the moon and paid a visit to the Lunar Palace. He found it filled with Lunarians engaged in theatrical performances. He is said to have remembered the manner of conducting fashionable theatres in the moon, and to have imitated them after his return to this earth.

About the time of the festival of the middle of autumn the bake-shops provide an immense amount and variety of cakes; many of them are circular, in imitation of the shape of the moon at that time, and are from six to twelve inches in diameter. Some are in the form of a pagoda, or of a horse and rider, or of a fish, or other animals which please, and cause the cake to be readily sold. Some of these "moon-cakes" have a white rabbit, engaged with his pounder, painted on one side, together with a lunar beauty, and some trees or shrubs; on others are painted gods or goddesses, animals, flowers, or persons, according to fancy. Some of the colors found on the cakes are green, red, yellow, brown, and white. The red is made of vermilion. Some of the cakes are adorned with gold leaf.

The toy-shops, at this time, are abundantly supplied with a variety of playthings, ornamented and arranged in such a manner as to attract the attention of passers-by. They are largely patronized by the heads of families, for the amusement and the gratification of their juvenile members. Toys composed of clay, and only sun-burnt or dried, are sometimes gaudily painted or gilded, representing various animals, fruits, and objects real or imaginary. Those which attract the attention of foreigners the most, perhaps, are numerous miniature pagodas, from one to six or seven feet high, decorated in an attractive manner.

These sun-dried mud pagodas are purchased by many a paterfamilias and taken home for his youngsters to play with. They sometimes burn incense and candles before them, and profess to imitate their superiors in worshiping the tablets and idols of the family, by kneeling down and offering worship before the pagodas. Sometimes they have a picture or image of some divinity which they thus worship. At such times, occasionally, the delighted parents stand near and see the performance. Frequently, besides the incense and the candles, the lads use cups of tea, fruits, and a few articles of food, which they arrange before the pagoda and the idols, if any are used, in the same way as offerings are arranged by their elders in performing worship before the household deities and the family tablets.

It is customary to illuminate the two large pagodas in the city for several nights previous to the sixteenth of the eighth

BOY WORSHIPING A PAGODA.

month, provided the necessary amount of money is subscribed, and the nights are not too windy. They are the most conspicuous objects in the city, and may be seen from a distance. A large number of paper lanterns are employed, each with a lamp or a common candle inside. Sometimes they are illuminated only on the evening of the fifteenth, in consequence of the high price of material and the want of sufficient money. The priests connected with the monasteries on whose premises they are built sometimes ask much more than it really costs to illuminate them. If the people wish them illuminated they must pay their demand. The plan sometimes is to hang a lantern at each corner of the pagodas for several stories, commencing at the top. When the weather permits, and the pagodas are well illuminated, the sight attracts many people from their dwellings in the evening to view them.

After midnight of the evening of the fourteenth, if the weather is fine, multitudes of Chinese visit the tops of the three highest hills in the place, two of which are located inside and one outside of the city walls, for the purpose of burning incense to "*heaven and earth.*" On two of these hills are built altars, which are made use of by some; on the other hill there is a temple erected in honor of the divinity often simply called the "*Pearly Emperor*," to which some of the worshipers resort to burn incense. Homage is professedly paid to "*heaven and earth*," the supreme divinities, the father and the

mother of all things. This adoration by the burning of incense on the hills is performed by the light of the moon, or, at least, by torchlight, and before daybreak.

Great numbers of wooden images, from half a foot to a foot or more high, painted so as to resemble the features of a small child, are exposed for sale in shops for several days previous to this festival. Those for boys and girls are alike, except in the shape and the painting of the top of the head. Sometimes little pieces of wood, without being painted, but with black marks on them for the eyes, nose, and mouth, are used in place of the costlier and more pretty images. Parents who have had a child born to them since the festival in the eighth month of the preceding year purchase one of these images to represent this child, unless previously provided. The child's name is written on the back of the image, and it is used to represent the child in superstitious and idolatrous ceremonies performed on the day or evening of the fifteenth, and on many other occasions.

Many families, on this day, are at the expense of presenting before the image of a popular goddess of children, usually called "Mother," worshiped in their dwelling-houses, various offerings of food in her honor. Many females go on this day and burn incense in some of her temples, and pray for male offspring. At these times, all of the images representing children belonging to the family are brought together and used in the ceremony performed at home. These images are preserved with care until the children are sixteen years old, when the persons become men or women, having passed out of childhood according to Chinese law. After this period no particular notice is taken of the image. But if the child should die before sixteen years of age, it is customary to bury the image which represents the child in his grave, or, rather, in the same coffin with the corpse.

Another female divinity is also worshiped by many families on this day, called "Seven-star Mother." Some use the expression "Mother of the Measure" when speaking of this goddess. Many families take occasion, in the afternoon or evening of the fifteenth, to pay homage to the "Seven-star Mother," who seems to dwell among the seven stars which form the Dipper in the constellation of the Great Bear. Some, who

worship this Mother, simply place a table in the front part of their reception-room or in an open court, and arrange on it various plates of meats, vegetables, fruits, etc. Other families have a far more extensive ceremony. They use three cups of a kind of buffalo's-milk cheese, three cups of tea, and three cups of wine, and light seven candles and place them on the table. They also provide seven bowls of bean soup and seven bowls of fruit soup. A common four-sided rice measure, having a small quantity of rice put in the bottom, is placed in the centre of the table. In this measure are stuck ten pairs of chopsticks. The wooden images, representing the children of the family under sixteen years of age, are also put on it. A glass lamp and two candles are placed on the rice, and incense and mock-money are provided. Generally a Tauist priest is employed to officiate. His principal business consists in reciting a short formula and in ringing his bell. The few sentences he repeats are in praise of the "*Mother of the Measure.*" He performs his duties hastily, and departs to another family where his services are required; for on this day priests of his class are too few to supply the demand for such professional services. At the proper time of the performance, the head of the family, and the children belonging to it, kneel down and worship in the established manner before the table. The object of all this is to procure the favor of the goddess in preserving the children of the family to old age. The rice deposited in the bottom of the measure used, if made into *congee* and eaten by the children, is thought to be very conducive to their longevity.

On the afternoon or the evening of the last day of this feast there is a general worship of the ancestral tablets and the household gods belonging to the family. This consists, in part, of an offering of food, such as meats, fowls, rice, fruits, vegetables, etc., with incense, and candles, and mock-money. It is attended with kneeling and bowing.

According to established custom, merchants and grocerymen make out their bills and begin to present them to their debtors about the time the festival commences. From the eleventh to the fifteenth days of the eighth month their clerks and assistants are seen hurrying through the streets seeking debtors, busy and anxious to collect their dues before the fifteenth shall

have passed away. Creditors are required to pay a part of the charges against them, if they can not the whole. They would be regarded as very doubtful customers in the future if they positively declined to pay any proportion, and did not give any satisfactory reason for non-payment. It belongs to the creditor to *present* his bill; the debtor need not trouble himself to go and demand his account. If he pays only half of the amount, he will be allowed to let the rest lie over to the latter part of the twelfth month.

Festivals and Customs of the Ninth and Eleventh Months:

The holiday of kite-flying on the highest hills in the city and suburbs is observed regularly on the ninth day of the ninth month at this place.

Perhaps the inquisitive reader may be curious enough to inquire why the Chinese select that day for kite-flying in preference to any other day, or why they select any particular day at all? The Chinese explain that, in ancient times, a certain man was informed, by one who pretended to know the future, that on a specified day some calamity would befall his house or his property; so he took all his family on the morning of that day and went to the hills, spending the time as best he could. On returning home at nightfall, he found his domestic animals all dead. That day was the ninth of the ninth month. They also say that, in imitation of his example, they go to the hills on the ninth day of the ninth month, and thus avoid any domestic calamity which might have befallen them at home; and, to while away the time pleasantly, they take along their kites and fly them. This is called "*ascending on high*," and indicates the flying of kites on the particular day mentioned.

The interest of the sport centres on the day specified. Then, if the weather is fine, the air is full of kites, of all sizes and of a large variety of shapes. Some are in the shape of spectacles; others represent a kind of fish; others are like an eel, or some similar-looking animal, being from ten to thirty feet long, and of proportionate size; others are like various kinds of birds, or bugs, or butterflies, or quadrupeds. Some resemble men sailing through the air; others are eight-sided, in imitation of the eight diagrams, invented by one of the earliest Chinese emperors. Most or all of those which represent

animals are gaudily painted. The most common and simple ones are usually adorned with the head of the tiger or the dragon, or some idol, or some felicitous character, painted in bright colors. A foreign resident or transient visitor passing along in the street about this period often sees, at a distance in the air, what seems to be an immense bird, and he is filled with surprise and joy at having so near a view of the unusual phenomenon, until he is reminded, by its nearly stationary position and mechanical movements, that it is nothing but a paper kite. At other times he notices a group of large hawks, apparently hovering around a common centre, and finally remembers of having heard of the skill of the Chinese in elevating five or more paper hawks into the air, and of controlling them by one strong cord, to which each are attached by short and separate lines. And, again, he will behold with admiration, half a mile distant, an immense kite, consisting, as a whole, of a large number of smaller ones, made to resemble the different blocks which constitute the game called "dominoes;" from the two ends of each block extend a reed or rush four or five feet long. This presents a singularly pretty appearance.

Every year there is an especial proclamation issued by a city officer with reference to this kite-flying, warning against tumult on the ninth day of the ninth month on the Black Rock Hill. A petty mandarin, with a large staff of policemen or constables, is annually stationed on the hill, on the arrival of the day, for the purpose of keeping the peace and quelling the disturbance, should any arise. Probably thirty or forty thousand people visit that hill to fly their kites, especially if the weather is fine on that day.

On the ninth day of the ninth month a festival is celebrated by a few people. These, on the arrival of this period, have, as a part of the articles offered before the family tablets of ancestors, and afterward consumed, a plate of nine large cakes, made very thin out of rice-flour paste, and steamed, not baked or fried. The flesh of goats, pork, fish, and wine are also offered. This feast and attendant worship are altogether distinct from the custom of flying kites, though occurring on the same day.

In the latter part of the autumn, occurring often in the ninth month, is a procession of military officers on the day of

the solar term called "descending of frost." This procession, as some explain it, seems to be in honor of the approach of cold weather; as others assert, it is in honor of the military implements used by the Chinese in war. The procession starts from the southern parade-ground, not far distant from the south gate. The military officials who are required to take a part in it with their attendants meet on the parade-ground, where they first offer sacrifice to the standard-bearer, the god of the flag. The one who presides at the sacrifice, and in the subsequent procession, is an officer of the rank of the Chinese major general, under the direction of the viceroy. The bow and arrows, the shield, the flag, the sword, the spear, helmet, coat of mail, and some other implements of warfare, are placed on a pavilion, and carried in the procession of the military mandarins present, their attendants and a few soldiers, through the south gate into the city, and through some of the principal streets of the city. This procession excites but little interest among the common people. There is a great number of respectable inhabitants who have never taken the trouble to see it, although annually performed with considerable show.

The shortest day in the year, the twenty-first or twenty-second of December, or the winter solstice, is the fixed time for one of the great annual festivals observed in China. The high mandarins and the common people celebrate the return of the season with great show and eclat.

Before daybreak, the viceroy and the other high military and civil mandarins for several degrees in rank, dressed in their official robes, go to a large building in the city, near the west gate, called the emperor's temple. Near the back part of the temple there is the emperor's tablet. It has an inscription in gilt letters, implying a wish that the emperor may live *ten thousand years, ten thousand years, ten thousand times ten thousand years*—an expression exclusively appropriated to the Emperor of China, and corresponding as much as any thing to the stereotyped exclamation, "Long live the king," "Long live the emperor," heard so frequently in some Western lands, or to the expression, "O king, live forever," found in the Bible.

At a signal given by the master of ceremonies, these high mandarins, in perfect silence and in the most respectful man-

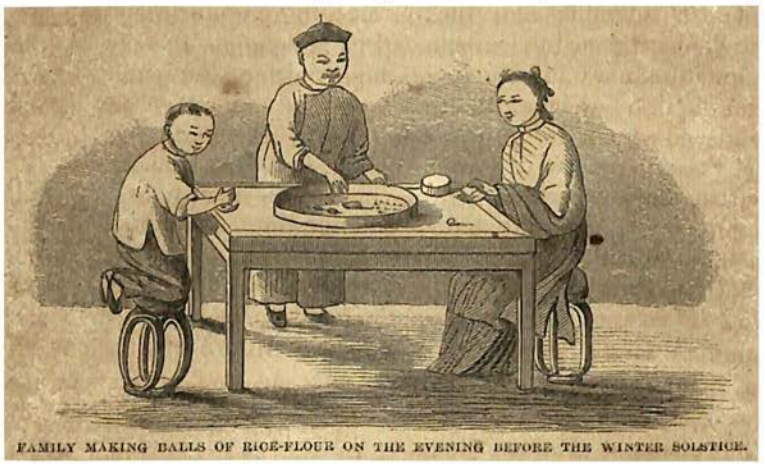
ner, all kneel down on both knees in the places allotted to their rank and office, and knock their heads on or bow them near the stone pavement once, twice, thrice. Then they all simultaneously rise to their feet at a certain signal, and in like manner kneel down, and knock or bow their heads three times again. They now repeat the operation of rising and kneeling, etc. After this they return to their respective yamuns, and spend the day in feasting. While their masters and superiors are performing this ceremony, called "three kneelings and nine knockings," their servants and the inferior officers present stand respectfully looking on.

The object of all this is to congratulate the Son of Heaven, the Emperor of China, on the arrival of the winter solstice. High mandarins at the capital perform a similar ceremony before the emperor himself, or before a yellow screen which personates the emperor. At the same time, the high officers of government, in the large cities of the empire where his sway is recognized, situated at a distance from the imperial city, perform the ceremony of three kneelings and nine knockings before the emperor's tablet in the temple dedicated to him, as above described.

The common people observe this festival in something like the following manner: They purchase various kinds of meat, such as fowls, fish, pork, and other articles of food, together with wine, incense-sticks, candles, and quantities of mock-money. After being properly cooked, the food is arranged before the ancestral tablets belonging to the family. The incense and the candles are lighted and placed before the tablets; the mock-money paper is now burned. The elder members of the family, or all the members of the family present, according to circumstances, one after the other kneel down on the floor and bow the head several times to or very near to the floor before these tablets. After this ceremony has been duly performed, the members of the family give their ancestors, one of whose three spirits is supposed to reside in the tablets already worshiped, an opportunity to consume the subtle and the ethereal part of the viands provided, when they proceed to gorge themselves on the coarse and material portion left. Thus they manifest their gratitude to their ancestors for the arrival of another festival of the winter solstice.

Besides this feasting, a very singular custom prevails universally among the Chinese at this city, excepting, of course, the few families which have embraced Christianity.

On the evening before the winter solstice, a quantity of flour, made of a certain kind of rice, is mixed with water, and kneaded before the god of the kitchen until it becomes thick dough. If a son in the family has been married since the last similar festival, and brought his bride home, it falls to her lot, having on a red skirt, to knead the dough. This is considered an event of good omen to her, being said to insure her plenty to eat and plenty to wear during her life. After the dough is made, the whole family, large and small, male and female,



FAMILY MAKING BALLS OF RICE-FLOUR ON THE EVENING BEFORE THE WINTER SOLSTICE.

gather around the vessel containing it, placed before the tablet of ancestors, and each one, taking a little of it, works it into a round ball about the size of a filbert. A sufficient quantity having been prepared, they are set aside until morning. The first thing done in the morning is the cooking of these balls by boiling them in water. Having put some of them into common eating-bowls, they arrange them before the ancestral tablets as well as before the household gods. This is attended with the burning of incense and candles, but with no actual worship. In this respect it differs widely from the ceremonies observed in regard to the meats offered before them, as above described. Afterward some of these balls are taken and eaten by each member of the family.

A few of the balls are reserved for another purpose. They stick them on the outside of the posts of the outer doors and windows both of the dwelling-house and of the store or hong, if any such belongs to the family. Usually only one is stuck on each post of the doors and windows, about six or eight feet from the ground. These little balls can be seen by the passer-by, and present a curious appearance.

The custom of preparing these balls, eating some, and disposing of the rest by attaching them to posts in the manner described, has a strong hold upon the Chinese of this place, else it would not be so universally and joyfully practiced. The roundness of the cakes is supposed to have some reference or resemblance to the approaching close of the year. As a whole, the custom is believed by the people to teach, by insinuation or by inference, the importance of the whole surviving family, father and mother, sons and unmarried daughters, old and young, large and small, all living together in the reciprocal exercise of parental, filial, and fraternal duties. A great stress is attached to having all the family assemble together, and mutually aid in making these balls, and in consuming a part of them. If a daughter of the family has been married during the year which has elapsed since the previous winter solstice, though no longer regarded as a member of her father's family, she is expected, on the return of this festival, if living within a reasonable distance, to send to her parents several bowls of these cakes already cooked, as evidence of her unabated filial attachment.

The families which are in mourning in consequence of having lost one of their heads during the past year are not permitted to prepare the rice-flour out of which the balls are made, but friends and relatives may make *presents* to them of the flour. When received as a present it may be made up into balls. The idea seems to be that if they were to buy the rice, and pound it into flour, and sift it, etc., the process, from beginning to end, would not be any like *mourning* for the death of a parent; but if friends and relatives should be pleased to present some flour already prepared, it can be made up into balls without forfeiting the character of filial children mourning for the loss of a parent. This is like a distinction without a difference.

Festivals and Customs of the Twelfth Month.

The twelfth month is largely taken up by most families in making preparations for the festivities connected with the close of the current and the beginning of a new year. There are also several annual customs which are religiously or carefully observed in the course of the month.

Some time in the twelfth month, usually before the twentieth day, it is customary for the Chinese to make a thank-offering to the gods and goddesses for the blessings of the year soon to close. The precise time and manner of doing it is left to the convenience of each family. A few feel obliged, by poverty or business engagements, to delay it till the last day of the year. The term used to denote this thanksgiving literally means "*divide-year*," or "dividing yearly," and the custom is thus designated because a "*division*" of the good things provided is made among the different objects worshiped *every year*. A separate offering is made before each of the various household gods, or before the several classes of household gods. For example: those divinities which are supposed to eat vegetables sometimes have a table of vegetable food placed before their images, while those which eat meats have a table of animal food arranged before their images. The god and goddess of the kitchen are never forgotten at this time.

When every thing is arranged, "thanksgiving" is commenced by lighting incense and candles on the various tables. The *paterfamilias*, if present, or his wife if he is absent, or some adult member of the family, kneels down before each image or each class of images, and bows the head three times toward the ground. Mock-money of several kinds are set on fire before each divinity or class of divinities thanked. The individual who performs the kneeling and bowing sometimes expresses the "*thanks*" of the family in a low tone of voice before rising to his feet; if he utters nothing, his gratitude is supposed to be implied.

A table of meats is also set before the ancestral tablets of the family, and a similar act is performed before them, for their favors vouchsafed during the year coming to an end. The wine offered to them is offered hot, as an omen of good to

their posterity; while, if any is presented to the gods and goddesses, it is cold.

The rich oftentimes make an offering of a hog's head, a goose, and a large fish, with other meats, to *Heaven and Earth*—the highest divinities worshiped in China—as an especial thanksgiving. This is regarded as a solemn and important act of worship. The poor sometimes present their thanks to these divinities, but with much less parade and expense than do the wealthy, but doubtless as sincere and as acceptable.

Some families simply arrange only one or two tables of food, as vegetable or animal, according to circumstances, in their parlor or reception-room, and then light incense before each god or goddess in the house, wherever it happens to be. This incense they place in a censer put upon one of the tables holding the food. The incense represents the divinity before which it was lighted. The head of the family or his representative kneels, bows, etc., before this table and contents, just as others do before the gods and goddesses separately, or before each class collectively. In this way the annual thanksgiving is rendered, but at a much reduced expense.

Other families, in fulfillment of a vow, or in order to propitiate the favor of the gods, go to one or more of the most popular temples, including their own neighborhood temple, and present their thank-offering before the images in them for the blessings of the year. Some rich families thus visit nearly as many temples as there are days in the twelfth month, besides having their own private thanksgiving at home before their household divinities and ancestral tablets.

This custom of offering an annual thanksgiving is a very striking one. It indicates a profound feeling of gratitude for favors and benefits received. But what blind zeal! What ignorant and misguided devotion to render thanks to deceased ancestors, and before images which they buy and gild! How sadly do the Chinese need the light revealed in the Bible to illuminate their gross darkness!

On some fortunate day, it is the practice of most families, except those in mourning for the loss of parents, to "*sweep the house*," as an omen of good luck. The instrument employed is not the common limber broom, but a broom made out of

the branches of the bamboo. Not only is the floor of the house thoroughly swept, but the sides of the rooms, and the posts, etc. This operation seems to be regarded as an act of festive and joyous import, for it is interdicted to those who are in deep mourning.

The preparation of rice-flour to make into a certain kind of sweet cake is also among the restrictions laid upon those in mourning for the loss of a parent. Probably half of the families here buy a kind of rice, dry it, and pound it into fine white flour in large stone mortars. It is afterward sifted, and then it is ready for use. The preparation of this flour requires a great deal of hard work, but it is performed with alacrity and joy, as it is to be used in festive celebrations.

Mourners for the death of a parent who has deceased during the year may not even make this sweet cake, even if the flour prepared by others is presented to them, though they may accept, when presented, the cake already made. This cake is made principally of rice-flour, sugar, and water. Many families prepare it for their own use; others buy it ready made. A cake weighs from ten to thirty pounds, being from ten inches to two feet in diameter, and about two or three inches thick. The cake is *steamed*, not baked or boiled. It is prepared in immense quantities during the twelfth month, for use during the festivities connected with the close of the current and the commencement of a new year. Friends and relations make presents of this cake to each other. It is universally regarded as an expression of good-will to receive and give presents of this kind of cake. The common name for it —"year-cake"—by a play on the sound of the word for cake, is used as a lucky or propitious term, and indicates the wish of the giver that the recipient may yearly increase in happiness and wealth, *every year becoming higher and higher*. This kind of sweet cake is not made at any other season of the year.

Many shop-keepers or grocery-men, toward the end of the twelfth month, make a present to their rich customers who have generally patronized them for the year. These presents are not often very valuable. They are to be understood as not only an expression of thanks for their past patronage, but also as the indication of a wish that it may be continued. The

carpenter makes, oftentimes, the present of a bundle of wood for his patron to make a bonfire of on the last night of the year, in accordance with a local custom. The keeper of a restaurant often makes a present to his patron of a large kitchen knife. Many shop-keepers also present a thank-offering of food before the temple images of the gods whom they are pleased to acknowledge as their patrons, which is also to be interpreted as a petition for their favor in the future.

On the twentieth day of the twelfth month there occurs a very important event in every mandarin's yamun, viz., *the sealing up of his seal of office for one month.* The officers of government having been engaged, day after day, for eleven months, without any cessation or relaxation, are regarded as worn out with the fatigues and cares of office, and are allowed a respite of *one month*, except in cases of unusual importance and emergency, not permitting of delay until after the opening of the seals on the twentieth day of the following month. Before the seal is sealed up, several blank or white sheets of paper are stamped with the official seal for use, if necessary, during the month when the seal may not, on any consideration, be actually employed for stamping proclamations or warrants. Each of the sheets of paper has four characters written upon it in red ink, and these sheets may be used in case of any sudden emergency. It is said that unless proclamations or warrants used during this month of relaxation should have these four characters upon them, indicating, in general, that the sheets were stamped before the seal was sealed up, the mandarin issuing them would be liable to degradation, or some condign and summary punishment. Very little business is done in the yamuns during this interval. The time is principally devoted to feastings, giving and receiving dinners, and attending theatrical exhibitions. It is a season of general dissipation and abandonment among officials, high and low, civil and military.

The rule is that the highest officials should begin the process or ceremony of sealing up their seals of office, and that the lowest should end it. The subordinate officials must all be present at the yamuns of their superiors and witness the transaction. When the highest officer, civil or military—each of these classes by itself—has concluded the sealing up of his

seal in the regular manner, all of his subordinates, except those connected with his own establishment, go to the mandarin next lower in rank and office, witness the sealing up of his seal in a similar way, and so on to the mandarin lowest in rank and office, who performs the ceremony only in the presence of the clerks and underlings belonging to his own yamun, from the simple fact that there is no one below him to be present and witness the performance. The mandarins of low rank, in this way, have no easy time on the morning of the twentieth, being obliged to visit all of their superiors. The viceroy and the governor, being of about the same rank, do not visit either one the other on the occasion of sealing up their seals; but all the other civil officers residing inside the city or in the suburbs are required to be present at their yamuns, viz., the treasurer, the judge, the commissioners of the salt and of the provision departments, the prefect, the marine inspector, and the two district magistrates, and some expectants of high office in the government.

The ceremony of sealing up the seal is essentially the same whatever the rank of the official. The ceremony commences at the viceroy's about three or four o'clock on the morning of the twentieth. The seal is put upon a table in his tribunal of justice. The mandarin presents himself, clothed in his official robes, before it, where he kneels down three times, and bows his head on the ground, or toward it, nine times, under the direction of a master of ceremony. The seal is then taken by one of the principal clerks, or the master of ceremony, who kneels down reverently before the mandarin, and, holding it up with both hands, expresses his wishes for the promotion of his master to a station of higher rank. He then stamps two strips of red paper with the seal three times each. After this is done he puts the seal in the casket or box provided to contain it. The box is shut and locked, the two pieces of red paper are pasted upon it in the shape of the letter X, answering the purpose of seals to the box, having the name of the office and the date of the sealing written upon them. A fine piece of yellow silk is then carefully wrapped around the box, and the whole is put away, not to be opened until the early morning of the twentieth of the first month of the following year.

At the proper time of the ceremony, the officials of inferior

rank who are present express their congratulations to the mandarin in view of the arrival of the time of sealing up the seal, and their wishes for his promotion and success. The clerks and underlings connected with his yamun also make the same congratulations and professions, each seeming to vie with the other in joy at this return of the season.

As soon as the ceremony is over, all the official spectators, except those who belong to the yamun, depart to call upon the mandarin next inferior. The crowd becomes smaller and smaller after visiting each successive yamun, as no one goes from his own yamun to one of lower rank. At each yamun the ceremony commences just as soon as the crowd of officials arrive from witnessing the sealing at the yamun next higher in rank. The last seal is usually sealed up after day has dawned.

Each yamun is illuminated as brilliantly as is possible with lanterns, torches, and candles on this occasion. Incense and candles are burned on the table on which the seal is placed while the mandarin is worshiping it. While being sealed up, fire-crackers are let off and cannons are fired in honor of the event. Manifestations of joy are to be seen on every side. Congratulations on account of the arrival of the annual period of relaxation and festivity are mutual and sincere. A month is to be spent free from the common routine of business and responsibility, but filled up with joyous and festive celebrations and employments.

There are two objects of worship, as the Chinese aver, to be found in every family, viz., the ancestral tablet and the kitchen god. The practice of worshiping the latter is as universal as that of worshiping the former. Incense and candles are regularly burned before the god of the kitchen on the first and the fifteenth of every month, morning and evening. Some families burn incense and candles before this god daily. On the occurrence of the great festivals in the fifth month, in the middle of the eighth month, and at the winter solstice in the eleventh, and at New Year's, besides incense and candles, offerings of food are offered before this divinity in most families, accompanied with the burning of mock-money. The kitchen god is one of the peculiar institutions of China.

To represent this household divinity, some families use sim-

ply a piece of red paper, with a sentence written upon it, referring to the *kitchen god as the ruler of the lives of the members of the family.* Generally, however, a sheet of white paper, on which the likeness of an old man and an old woman has been stamped, together with pictures of various kinds of animals, as fowls, dogs, buffaloes, etc., and tables, relating to various subjects, is used instead of the slip of red paper, with a title of the god written upon it. The two pictures represent the kitchen god and goddess. They and the animals are usually gaudily painted. If the paper employed is red, there is often no paint used to beautify the representations stamped upon it. The slip of red paper, when used, is often pasted upon a small piece of board, and suspended in a convenient place in the kitchen, or it is simply pasted upon the wall or the partition near the kitchen furnace. It is not annually changed, but is used from year to year until it becomes considerably soiled. The paper stamped with the likenesses of the god and the goddess is usually simply pasted upon the wall of the kitchen, behind or near the furnace, where it remains for one year, or one year minus one day, when it is torn down, and replaced the same or the following evening by another similar paper, adapted, as regards its date, tables, etc., to the coming year. In mandarin establishments, the god of the kitchen furnace is worshiped, in accordance with an ancient custom, as the Superintendent, or Inspector of Good and Evil.

GOD OF THE KITCHEN.

On the evening of the twenty-third of the twelfth month occurs the annual "*sacrifice of meats before the god of the kitchen.*" According to estimation, this is made by some six tenths of the families at this place and vicinity. Those who make it use no *rice.* Chicken-meat, duck, goat, pork, fish, clams, crabs, sweet cake, sugar-cane, loose-skinned oranges, vermicelli, etc., with wine, tea, large candles, incense, and several kinds of mock-money, constitute sometimes the *meat* sacrifice, in distinction from a *vegetable* sacrifice. These things

are arranged on a table before the old kitchen god. At the proper time, the head of the family kneels down before the god and bows his head three times. Sometimes all the adult members of the family kneel and bow in a similar manner, one after the other, in token of their thanks for the favors of the god during the past year, while the younger members explode fire-crackers. Usually, at the close of the sacrifice, the paper having the pictures of the god and the goddess is torn down and burned up with the mock-money presented. Some families do not burn the picture until the ceremonies performed on the following evening.

The Chinese believe that the old kitchen god ascends to heaven, and reports to the "*Pearly Emperor Supreme Ruler*" the conduct of the members of the family during the current year. Some, therefore, prepare a sumptuous feast of meats for him on the evening of his ascension, or the evening before it (some seeming to believe that he does not quit the earth until the evening of the twenty-fourth). They hope thus to bribe him to present a favorable report, passing over the evil deeds of the family relating to the past year. Some interpret this feast also to indicate the wishes of the family for the god of the kitchen to intercede with the "Supreme Ruler" for his protection and blessing during the year soon to commence. The kitchen god is regarded as an influential personage, and it is believed to redound to the welfare of the divinity to treat him with respect, especially at the close of the year, when he is about to return into the immediate presence of his master, the Supreme Ruler, to make his annual report. The family seem anxious to have him leave with favorable impressions of their hospitality and generosity. He appears to be regarded as a kind of spy on the behavior of the family, though he professedly only presides over the domain of the kitchen.

Some families, at the time when they imagine the kitchen god is about taking his departure from their premises, take some handsful of peas or beans, and a quantity of balls made of straw, and throw them upon the roof of the building containing the kitchen furnace. The sound of these falling upon the roof, they imagine, resembles the noise of the footsteps of the departing god, or of the horse which he may ride. This is a kind of parting salute. Some families burn the balls of

straw and the peas as omens of good luck for horses or cattle, typifying that they will have straw and peas to eat.

Among the Tartars, who reside in the southeast portion of the city, the god of the kitchen is always worshiped on the evening of the twenty-third, never on the following evening.

On the evening of the twenty-fourth is the appointed time for those who wish to "*make a vegetable sacrifice to the god of the kitchen.*" No meats are used. Vegetables and fruits

OFFERING SACRIFICE TO THE GOD OF THE KITCHEN.
(The sacrifice is put upon the kitchen furnace before a slip of paper representing the kitchen god.)

of various kinds only are employed, as slips of dried potatoes, carrots, dried persimmon, dried plums, red and black dates, peanuts, seeds of water-melons, loose-skinned oranges, walnuts, sugar-candy, sugar-cane, sweet cakes of several varieties, tea, incense and candles, and mock-money, arranged in due form. *No rice* is presented. The presentation is attended with kneeling and bowing, as usual on such occasions.

Before the offering and the worship are made, the picture of the new god and goddess of the kitchen is pasted up in the place selected, just after the old picture is torn down and burned, unless it has been torn down and burned the evening previous. The object of presenting this vegetable sacrifice is generally explained to be the honoring of the kitchen divinity for the new year. It is considered very desirable to obtain his good will on his entering upon the duties of office. Some, however, explain its object to be the honoring of the divinity who presided over the culinary department of the past year, hoping thus to bribe him to slur over the evil deeds of the family in making his annual report to the "Supreme Ruler."

About half of the families, it is estimated, make this offering, and also the meat offering, on the evening of the twenty-third. Only a few do not make a vegetable offering. Those who do not present food of some kind before the kitchen god on the twenty-fourth must not fail to burn incense and candles before the new picture of the god and goddess which is generally pasted up on the evening of that day. The rich usually make both kinds of offerings, while the poor make the kind which they please.

Early on the morning of the last day of the year, or the day before the last, there occurs in most families (except in those which are exceedingly poor) what is regarded as a very important ceremony. It is commonly called the "*offering of the yearly rice.*" It corresponds very nearly, in some respects, to the offering which has been described as having been presented on the morning of the New Year's to heaven and earth. That was offered on the morning of the first day of the first month of the year. This is offered on the morning of the last day of the last month of the year. Even when offered on the day preceding the last day of the month, on account of a pressure of business on the last day, *it is reckoned* as having been offered on the morning of the last day.

The articles offered to heaven and earth on this occasion are so nearly like those offered on the first morning of the year that it is not necessary to give a complete description. For the same reason, the manner of worshiping heaven and earth will be passed over. Offerings are presented and worship is performed also before the household gods and the an-

cestral tablets of the family. The ceremonies on this morning principally relate to the past, while those performed on the morning of the new year principally relate to the future. On this morning the thanks of the family are offered to the objects worshiped for the blessings and mercies of the past. No meats are used on this occasion, as a general practice.

The rich, and all the families which can find leisure, usually have the two ceremonies, one on the last morning of the current, and one on the first morning of the following year. Those who have both use different vegetables on the two occasions. The new almanac, and certain kinds of mock-paper, and the flowers put on the rice which is offered on the morning of the last day of the year, may be used on the following morning. The other articles are generally changed. It is regarded as absolutely necessary to have, on these two occasions, a certain kind of celery and the loose-skinned oranges, as omens of good. The former is typical of a "*red mouth*," or of a cheerful, ruddy, and healthy countenance, and the latter of a fortunate or auspicious year.

The families which for any reason have been prevented from presenting the customary annual thanksgiving to the gods and goddesses which they worship as their patrons and protectors some time during the previous part of the twelfth month present it in connection with the offerings of the last day of the year, using, if they please, meats as well as vegetables. Unless the annual thanksgiving is presented on this occasion, no family uses meats as an oblation on this day or evening.

The last evening in the year is the last period of grace to those who have run up bills at groceries and stores. According to custom, every one is expected to pay his outstanding accounts at this time. It is universally regarded as a great disgrace not to be able to pay one's debts on the last day of a year. Creditors are hard on their debtors at this time if they see any disposition to let the time pass without paying their debts. The law does not require debts to be paid at this time, but established custom requires it, and the demands of custom are more inexorable and authoritative than the voice of the law. Instances occur when debtors, in despair of being able to pay their debts at the close of the year, and being too proud

to bear the disgrace and other consequences of a failure to do so, commit suicide.

It falls to the business of the creditor to make out his account and present it to his debtor. The debtor would not be trusted during the following year unless he paid up his debts in the present. He would be *known as a man who did not pay his accounts at the end of a year.* His old creditor, and all shop-keepers who became acquainted with the circumstance, would decline to give him credit, unless he could supply a responsible man as security. His reputation would be ruined. The fact that articles must be paid for during the current year is beyond doubt a great drawback against running heavily into debt. The risk attendant on the collection of debts is also a preventive against granting a large amount of credit to customers who are not in thrifty circumstances.

The creditor, if his clerk does not succeed in bringing the money, sometimes himself visits his delinquent debtor at his house and presents his account. In case he thinks the latter is determined neither to pay nor to come to a satisfactory settlement, he sometimes proceeds, on the last night of the year, to the use of harsh measures. He threatens, he breaks the furniture, he smashes the crockery, and creates general confusion. He is seldom resisted by force in such demonstrations. Such conduct produces consternation and alarm among the females of the family; and, what is greatly deprecated, an angry noise and disturbance in the house of the debtor is an omen of ill import. On the last evening, important ceremonies of a joyous and festive character are usually performed. To have these interrupted and prevented by a man demanding his just pay is not only very disreputable, but it is also exceedingly inauspicious for the future.

It sometimes occurs that a debtor eludes the vigilance of his creditor all the last day and night of the year. After daylight on the morning of New Year's, the former occasionally may be seen going about the streets in search of the latter, with a lighted lantern in one hand and his account in the other. He does not recognize or admit the fact that it is daylight. *With him it is still dark, and in proof of this he carries his lantern, with which to see his way* while in pursuit of his delinquent customer. According to custom, he may still

pursue his debtor if he carries a lighted lantern, as he would be obliged to carry one were it indeed night; but, without such a lantern, the seeking out of debtors and the collecting of unpaid bills would not be tolerated on the morning of New Year's, after daylight.

It is necessary for every family to lay in a quantity of the necessaries of life a few days before the end of the year, enough to last for several days. Wood, rice, meat, etc., must be purchased, as these things can not be procured for several days after New Year's. The streets and the shops on the last one or two days of the twelfth month present a much more bustling and animated appearance than common. On the last night of the year many of the principal shops on the principal streets are open all night, especially those shops where articles are sold which are needed for daily consumption. It is an exceedingly busy time for all classes of people. Some are collecting moneys of debtors; others are purchasing articles to use during the next few days; others are trying to find some one of whom to borrow money with which to pay debts; others are employed in counting cash received during the day, or in taking an inventory of articles left unsold, or in bringing their business to a close. A very large proportion of the members of private households, as well as those who are engaged in carrying on various branches of business, sleep little or none during the last night of the year.

Some time after dark, and before midnight, on the last day of the year, always called the "thirtieth night," even if the twelfth month has only twenty-nine days in it, the last festival of the year is observed. This is styled literally "*rounding the year*." All of the members of the family are present who can possibly arrange their business to be at home. A presentation of meats, vegetables, and fruits is made before the ancestral tablets of the family. Incense, candles, and mock-money are burned before them, and before the household gods. The father of the family presents himself before the tablets with kneelings and bowings; if absent, the wife or the eldest of the children takes his place in worshiping. A bonfire of pine wood is made before the tablets. Fire-crackers are exploded by the younger members of the family while the bonfire is burning. Salt is thrown upon the flames, and the

crackling which it occasions is looked upon as an omen of good fortune for the coming year. After a while, the food is taken away and consumed by the members of the household. It is a general time of rejoicing.

After the feast of "*rounding the year*" is over, near midnight, in some households, every one changes the clothing previously worn, putting on new or clean garments—old and young, male and female, master and servant. Nowadays, few families provide new suits throughout to be worn on New Year's. After this the head of the family proceeds to make presents of money to servants, children, nephews, and nieces, if any are present. The sum given to any one varies largely, according to the station and age of the recipient, and the ability of the giver. Making this present is an omen of good for the coming year; it provides against beginning the year with an empty purse. Sometimes several dollars, in silver or in bills, are put into the purse of the paterfamilias, as a good omen. The money presented around among the members of the household, if in copper cash, should be strung upon a red string, as a symbol of joy. It would not well comport with the festivity of the occasion to have it strung on a white string, as white is a badge of sorrow. The money presented is usually spent in purchasing candies or sweetmeats soon after the new year commences.

In many families, presents to servants are made on New Year's morning. They come forward, dressed in their best clothing, and bow down before their masters or superiors, and present their congratulations on the arrival of a new year. On rising to their feet they expect to receive a present in money, for which they return their thanks. Those families who do not make the usual present to servants and inferiors, if able to make it, are stigmatized as "*hard*" or "*tough*"—that is, stingy.

The distribution of presents in money on the last night of the year corresponds to the fabulous visits of St. Nicholas, or Santa Claus, which gladden the hearts of children on Christmas evening in Western lands. His stealthy visits occasion much merriment and joy among Western youngsters, while the present of money from their parent, or master, or superior, on the night before New Year's, or on New Year's morn-

ing, seems equally acceptable by juveniles, or servants, or inferiors in this land.

Not long subsequent to the change of garments and the distribution of presents commences the arrangement of the sacrifice to heaven and earth, to be offered on the early morning of New Year's day, an account of which has already been given.

CHAPTER IV.

SINGULAR AND POPULAR SUPERSTITIONS.

Four Superstitions for the Benefit of destitute and unfortunate Spirits: Supposed to be Meritorious.—Thanksgiving by the Use of Cakes.—Presentation of Food.—Mounting the Platform.—A supplementary Offering.—Universal Rescue.—Spirits' House.—Representation of the Ten Departments of the Buddhistic Hell.—Thirty-six representative Shops.—Lanterns denoting thirty-six Classes of Spirits.—Letting go the Water-lamps.—Breaking into Hell.—Spirits passing over a Bridge.—Sending Money and Clothing to dear deceased Relatives.—Bountiful Supply of Provisions for hungry Spirits.—*Methods of ascertaining the Will of the Gods or deceased Ancestors in frequent Use:* By casting Lots.—By the Use of a Male Medium.—By the Use of a Pen Writing on Sand.—Women employ female Mediums.—Two Kinds.—One Uses a diminutive Image made of the Wood of the Willow, the Other pretends to become possessed by the Spirit of the Individual invoked.—*Praying for Rain:* Manner in which the People pray for Rain.—Manner in which the Mandarins pray for Rain.—*The Bread-loaf Superstition:* Its Origin.—Manner of Procedure.—Spread of the Superstition.—Its Popularity accounted for.—The Victims.—Unbelief of the Literati.—Cost of the Offering.—Profits of the Temple.—*Miscellaneous Superstitious Practices:* Inviting a God to take Tea.—Making a Feast for an Idol.—Obtaining Incense Ashes.—Praying for a Dream.—Burning a Lamp before the Gods.—Burning a Lantern before the Heavens.—Tranquillizing the Earth or the Gods.—Presenting a Sacrifice to the Great Year.—"Seeing in the Dark."

Four Superstitions for the Benefit of destitute and unfortunate Spirits.

THE Chinese seem to cherish kind and charitable feelings toward the unhappy spirits in the Land of Shades. They have therefore invented many ingenious methods by which they fancy they contribute to their comfort. They imagine them to be in want of food, clothing, and spending-money, and they contrive, as they think, to forward these necessary articles to them.

The Chinese believe that the spirits in the other world exercise a great influence over the affairs of this world; they therefore desire to obtain their friendly aid in the pursuit of

health, wealth, or honor. Oftentimes ceremonies are performed as *especial acts of thanksgiving to the spirits.* Such ceremonies are regarded also as *meritorious.*

There are four popular customs, called *thanksgiving by the use of cakes, presentation of food, mounting the platform,* and *the universal rescue.* A day or two subsequent to the performance of the third and fourth, there is always another ceremony, called *a supplementary offering.*

It is considered eminently desirable to have these ceremonies performed during the evening, commencing about seven or eight o'clock, and not lasting later than twelve o'clock. The daytime belongs to the male principle of nature, whose influence is more vigorous and powerful than the influence which prevails in the night, belonging to the female principle of nature. The spirits being subject to the female principle, if the ceremonies designed to benefit them should be performed in the daytime, it is feared they would not be able to be present. They perhaps would be unable to overcome the influences which prevail during the day. For the same reason, the performances should close by midnight, because the male influences begin then to abound, or be more powerful.

These ceremonies may be performed at any time during the year; but, as a general thing, they are observed most numerously during the latter part of the year, commencing with the seventh Chinese month, especially the last three ceremonies. There is a proverb current at this place, which says, "from the commencement of the seventh month the Tauist priests need not buy any rice," implying that they are so constantly employed in the performance of their official functions that they need not be at any expense for food, they being boarded whenever employed. In fact, however, they are not so constantly engaged by the people as the proverb intimates.

Thanksgiving by the Use of Cakes.—This term implies that the performance is made in view of a previous vow, generally by poor families, who can not afford more expensive ceremonies. They do not call any priest to their aid. It takes its name, in part, from a kind of steamed cakes which are used, made out of wheat flour and rice. The whole thank-offering of food very often consists of only the following articles: a plate of these steamed cakes, numbering one hundred and for-

ty-four, a few pieces of bean-curd, a little white vermicelli, a bowl of rice, a few baked bread-cakes, a bowl of vegetable soup, and three cups of wine. These are arranged sometimes on the ground before the house or shop of the offerer; sometimes they are placed

PRESENTING A THANK-OFFERING OF CAKES.

on a flat, open bamboo vessel, several feet in diameter, which is put on the ground. The offerer usually kneels while he bows his head three times toward these articles, holding lighted incense in his hands, audibly expressing his thanks to the spirits for their past goodness to him, and begging a continuance of their favors. If the thanksgiving is tendered to the destitute spirits in the lower regions on behalf of a child of the offerer, the child is usually made to kneel down three times, and bow toward the things presented. The mock-money and the mock-clothing which had been provided are now set on fire and consumed. The offerer takes a few kernels of the rice, or a cake or two, and puts them into the vegetable soup, which is then poured out on the ground; or some of the cakes are thrown around on the ground, and a little of the wine is poured on the embers of the mock-money and mock-clothing. He again bows or kneels down three times before the articles, after which every thing except what was thrown down or turned out on the ground is gathered up and taken into the house, where it is consumed by the offerer and his family. This ceremony costs but little money, and its performance requires but a very short time.

Presentation of Food.—This ceremony is more imposing and expensive than the former. The offerer employs two or three Buddhist or Tauist priests to aid him. Offerings are arranged on a table, never on the ground. From three to seven plates of the small steamed cakes are provided; also several plates of a larger kind, each plate having thirty-six cakes, sev-

PRESENTING FOOD TO THE SPIRITS OF THE DEAD.

eral plates of fruits, a bucket of boiled rice, a quantity of bean-curd, vermicelli, vegetable soup, several bowls of two or three kinds of cake, some paste and clean water, and a sheet of paper placed under the table, three cups of tea if the priests are Buddhists, or three cups of wine if they are Tauists, candles, incense, mock-money, and mock-clothing. One of the priests beats a drum; another, standing near the table, rings a bell and recites formulas. The offerer kneels down, dressed in his best clothing, and bows three times, muttering his requests to the spirits, who are supposed to have arrived. The whole farce requires an hour or more. At its conclusion, wine and soup are poured out on the ground, or on the ashes of the mock-clothing and mock-money. Some of the cakes are thrown down on the ground. The rest of the eatables are taken away, and are either feasted on by the company or divided among the relatives and friends of the offerer. The priests receive for their services six or eight cents each, besides their meals; or, if they are not at leisure to remain to the

feast, they may carry away with them some of the cakes and the fruit. The priests employed at the same service are always of the same class, *i. e.*, Buddhists or Tauists, each class having its own manner of conducting the ceremony. They both hope to attain the same object, *i. e.*, furnish destitute spirits in the Land of Shades with some of the necessaries of life.

Mounting the Platform.—This ceremony takes its name from the circumstance that the priests perform their parts *while mounted on a platform*, not while standing on the ground. This ceremony is much more expensive and showy than the one just described. Sometimes several families of the same clan unite in its celebration at the house of one of their number, each sharing a part of the expense. Six or more priests, either Tauists or Buddhists, are employed, the head priest and the drummer getting double wages.

The platform or altar is prepared in the following manner: Sometimes a low platform of boards is first constructed, and on this two or three ranges or tiers of tables are placed. At other times only tables are used. Sometimes there are two tiers of tables, formed by putting some upon others, in the main room of the house, so that the whole, when finished, looks, from a distance, like two or three great steps, each step being as high as a single table. At other times the tables are arranged on a board platform, not one above another. Oftentimes fifteen or twenty tables are used in making the platform. The highest tier consists, generally, of only one or two tables. Behind the highest table, and behind some other tables of the platform, small stools are placed, which are occupied by the priests during the ceremony. The head priest occupies the highest seat of all. The number of tables used is graduated by the number of priests who are engaged to assist in the performance.

The ceremony is commenced by burning several charms. Some of these are made out of paper, so as to resemble in shape a small square lantern. On the sides of this charm are sometimes written the names of the proprietor, his wife, and children. Another kind consists of paper made into the form of a man sitting on a paper horse. These charms, when burned, are believed, in some way, speedily to inform the

Pearly Emperor Supreme Ruler, or Buddha, according as the priests employed are Tauists or Buddhists, of what is being transacted on the earth. They take their positions on their stools, placed behind the tiers of tables, and, having thus *mounted the platform*, they ring their bells, recite their liturgies, beat the drum, etc.

The food offered to the unfortunate spirits is arranged on a table. Among these edibles are several dishes of meats, vegetables, fruits, steamed cakes, boiled rice, vermicelli, and a vessel containing gruel or salted paste. On the vessel containing gruel are paper or earthen spoons. Under one of the tables there is a half pail of water, covered by a sheet or two of paper. A paper image of a certain divinity is placed on the table, whose business is to control the hungry spirits which come to the feast, and keep them from fighting and quarreling for the food provided for their entertainment. Some call this god the "King of the Spirits." He has ten plates of vegetables placed before him for his eating, if the priests invited to officiate are Buddhist; but if the priests employed are Tauist, the food provided is principally meats and fruits.

On the upper table of the tiers of the platform there are various idols or images. While the priests are performing their part, the proprietor of the ceremony attends to the candles and incense, or kneels down, bowing toward the ground at the bidding of the priests. At the customary times the mock-money and the mock-clothing are burnt.

Some time during the evening a certain formula is repeated, and a kind of charm, consisting of sheets of paper having pictures of thirty-six orders of spirits on them, is burnt. A certain kind of lighted incense-stick is also put in the food designed for the hungry spirits, and in the ground in front of the house. This formula, and these sheets, and the incense thus arranged, all are supposed to attract the spirits to the place. At the proper time, a few of the cakes, a little of the rice, and some of the vegetable soup are thrown on the ground, designed as a kind of special offering to the spirits. At the close of the performance, some of the food presented to the spirits is prepared for the feast which follows, and the rest of it is often distributed, on the following day, among the neighbors and friends.

It is the custom, on the evening devoted to the celebration of *mounting the platform*, to have a table covered with various offerings of food placed before the ancestral tablets belonging to the family in whose house the ceremony is performed. Incense, candles, and mock-money are also burnt before these tablets on the occasion. Some families, however, do not make offerings of meats before their tablets, but only five kinds of fruits, incense, and candles.

The reader may wonder why gruel or paste, with spoons, is provided on such an occasion, and why a pail of water, covered with paper, should have been furnished. The water is for the use of the spirits who come to the entertainment. It is sagely surmised that they may desire to refresh themselves by a bath at the end of their journey, and so water is thoughtfully provided. The paper is supposed to answer the purpose of a towel. The paste provided is to supply the peculiar wants of the *headless spirits* which may find their way to the place. It is believed that there are many spirits which have been unfortunate enough to lose their heads, and as they have no mouth nor teeth, they can not eat as other spirits; spoons are therefore kindly furnished, by which *they may put the paste or gruel into their throats.* In this way they are enabled to partake of the food provided for their special use.

Should any reader be inclined to inquire how the ghosts can contrive to come in the night-time, let him understand that the Chinese have invented an ingenious method of lighting the road, so that the spirits may not miss the way, unless exceedingly stupid. They prepare one or more lanterns of a particular kind, and suspend the same in the most proper positions to facilitate the object in view. A large sheet of paper, four or five feet long and three or four feet wide, is made into a kind of bag, open at both ends, by pasting its two sides together. Then a common lantern is put inside of this paper bag, and the whole, when lighted and suspended, constitutes a lantern to guide the spirits to the place where the feast for their benefit has been provided. On the outside various charms are drawn in red ink, for the purpose of *attracting* and conducting the spirits to the right place. At the end of the performance the lantern is taken down, and the outside paper bag is burnt.

On the evening succeeding, a *supplementary offering* is provided for the spirits which failed to arrive in season to enjoy the entertainment of *mounting the platform*. It is feared that, out of the immense number of spirits in the Land of Shades which might desire to be present, there are some whose arrival may be delayed. Some may not have heard of it as soon as others, and would be on the way when it closed; others which were present perhaps did not get enough. It is also reasonable to suppose that the lame, the blind, the feeble, and the headless might possibly arrive too late. In order not to disappoint or anger these unfortunate ones, a supplementary provision is made. It is, however, comparatively very meagre and cheap.

The Universal Rescue.—The universal rescue is the most expensive of the four; it is also the least commonly observed. It lasts either three, or five, or seven days and nights in succession. In September, 1859, one was held in the city, near the viceroy's yamun, which lasted seven days and seven nights. Twenty-seven altars were erected in connection with it. Over one hundred priests in all, both Buddhists and Tauists, were employed. The aggregate expense was over eight thousand dollars, which were contributed by the people.

It is seldom performed at the expense of a single family or individual, but generally by contributions collected from the rich men and traders living near the place where it is performed. Some neighborhoods resolve to have *a universal rescue* performed once every ten, or every five, or every three years. There are probably several tens of this rescue performed in this city and suburbs every year.

Some fifteen or twenty days before the time fixed upon for the beginning of the rescue, a roughly-built house, called the "*spirit's house*," is erected near the place. This house is sometimes six or eight feet high, five or six feet deep, and twenty or twenty-five feet long. It is usually divided into five apartments. The middle apartment is devoted to the occupancy of a large paper image of a certain god, made in a sitting posture on a bamboo frame. On one side of this image stands a paper and bamboo image of the tall white devil, and on the other side an image of the short black devil, which two act as assistants of the central divinity. He is represent-

ed as having one half of his face white and the other half black. His name indicates that his dominion extends over both the present and the future world. On a table placed in front of the central image is a censer and a pair of candlesticks, in which incense and candles are theoretically kept burning day and night. The front of this apartment is entirely open, so that every one can see what is within.

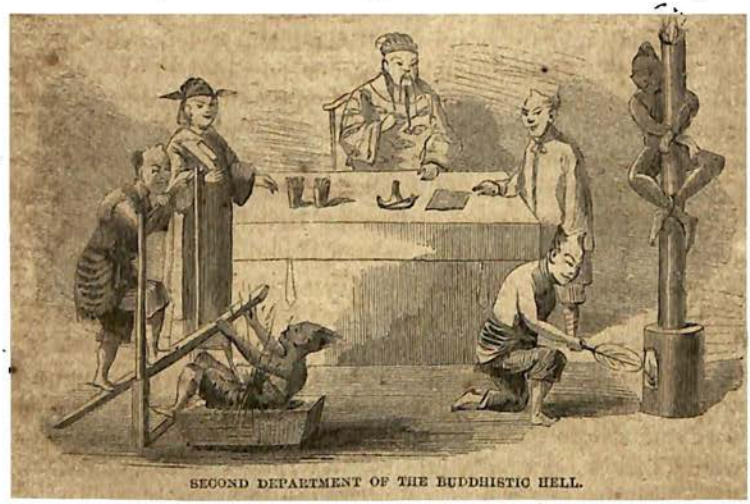
Adjoining the middle room, on one side, is a room for the accommodation of gentlemen spirits who may attend the celebration, and on the other side is a room for the use of lady spirits, which facts are made known by notices pasted in front. The two apartments at the ends of the house are devoted to the important use of bathing-rooms for male and for female spirits. The ladies' bathing-room of course adjoins the ladies' parlor, and the gentlemen's bathing-room adjoins the gentlemen's sitting-room, which is made known to the spirits by appropriate notices. It is very desirable that there should be no scandalous intermingling between the different sexes. In front of the bathing-rooms are usually suspended bamboo screens.

In case the "spirit's house" consists of only three rooms, the middle room is appropriated to the god and his assistants, as above described, and the other two to the male and the female spirits who may attend, there being no separate rooms provided for bathing.

On the "spirit's house," in some convenient place, is put up what pretends to be a proclamation from the god occupying the central apartment, giving notice to the hungry and the destitute spirits of the month and day a universal rescue will be commenced, and when an entertainment will be provided for their benefit in the vicinity, and inviting the "good gentlemen" and the "faithful ladies" in the spirit world to be present. They are invited also to take lodgings in the house provided, and are exhorted to behave themselves with propriety.

As the time appointed draws nigh, two or more altars are built up in the form of terraces, of three, or four, or five steps or tiers. These altars are sometimes ingeniously constructed out of tables placed one above another upon a platform raised a foot or two from the ground. At other times they are constructed out of timber and boards. One or more of these al-

tars are under the management of Buddhist priests, who arrange on them idols belonging to their religion. One or more are appropriated by Tauist priests, who arrange on them images belonging to their sect. Each altar has several censers and pairs of candlesticks. The number of altars erected depends on the amount of money to be expended and the time to be occupied in the performance of the universal rescue. If they are numerous enough, on one is arranged the image of the *Great King*, belonging to the neighboring temple, in the vicinity of which the performance is to be enacted; on another, the image of the god worshiped in the municipal temples of walled towns; on another, the images of the Five Rulers; on another, the images of the Three Emperors. The altars are decked out with embroidered coverings, valuable articles of *vertu*, and rare and elegant curiosities.



SECOND DEPARTMENT OF THE BUDDHISTIC HELL.

When the universal rescue is performed on a large scale, in connection with it is a place where the punishments inflicted on wicked spirits in the ten departments of hell, according to Buddhistic notions, are represented by small images; when performed on a small scale, only pictures of these punishments are exhibited. The images and the machinery representing the scenes and the sufferings of hell are made to move when necessary by strings attached, which are pulled by somebody

unseen. For example, a spirit is represented as in the act of enduring a flagellation with the bamboo; another as being fried in a kettle of oil; another as being pounded in a large mortar; another as being sawed asunder; some are undergoing an examination before the judge or ruler of a department; others are laid on a board full of sharp nails, or thrown on a hill of knives; while others may be seen in the very act of transmigration, *i. e.*, part of the object is like some animal, and the rest of it is like the human body. Most of these representations are often very coarsely executed, and one not acquainted with the peculiar notions of the Chinese would be at a loss to know what was intended.

By the side of the street near by there is generally found a miniature exhibition of thirty-six shops, as a cloth-shop, a shoe-shop, a hat-shop, an umbrella-shop, etc. These shops are each only about two or three feet wide and two feet high, arranged continuously side by side, and elevated six or seven feet from the ground. The persons engaged in the shops, and the articles for sale, are made of paper and bamboo splints, painted of the proper color, and manufactured of proportionate size. During the evenings of the celebration these shops are lighted up by means of small red lanterns, on which usually is found an expression intimating that it is *done at public expense.* When made with care and skill, this row of shops presents at a short distance a pretty appearance.

The various public streets leading to the place where the altars have been erected are all lighted up in the evenings of the celebration with much more than ordinary brilliancy. Some of the lanterns employed are made of bright red paper pasted on a light bamboo splint frame, being some eighteen or twenty inches long and eight or nine inches in diameter, and having the name of the neighborhood or the temple where the performance is enacted inscribed on them. Besides these round lanterns there are sets of thirty-six others, of a square or flat form, fastened at intervals upon the sides of the streets, not suspended. On the front side of each, which is made of white paper or of white gauze, and is about two feet long by one foot or more wide, there is painted, sometimes quite neatly, some animal or animals, domestic or wild, quadruped or biped, birds and insects, or classes of persons, as a king, officer, trav-

97543

cler, merchant, courtesan, opium-eater, gambler, or robber; specimens or illustrations of the different ways of dying, as by hanging, decapitation, drowning, and suicide, together with various gods and spirits, good and bad.

These sets are called "lanterns of the thirty-six classes." There are also found arranged along the sides of the streets at this time other sets of lanterns, ten in a set, which represent the different orders of created existences, included under ten classes, one class being mammalia, another oviparous, etc., according to Chinese ideas of classifying animals, mankind, and the gods. The Buddhistic idea of transmigration of souls is also depicted on some of these lanterns, as insects becoming men, or *vice versa*. Sometimes scenes from popular plays are also painted on the front of similar lanterns. These lanterns, being lighted up in the evening, contribute to the amusement of crowds of people who collect around them, as well as aid in the illumination of the streets leading to the place of the universal rescue.

When the time has arrived, and every thing is ready for the beginning of the ceremony, the Tauist priests engaged burn a certain yellow paper document before one of the altars where they expect to officiate. This document is a statement designed for the information of the principal god of their sect in regard to what is to be transacted at the place where it is burnt. A paper image of a man, seated on a paper horse, is consumed at the same time, who is supposed to convey the document safely and speedily to the Pearly Emperor. The Buddhist priests at the same time are engaged in conveying information to Buddha of what is to be transacted on earth, using the method which is customary on such occasions for their order.

The ceremony does not require much time, and constitutes the principal performance for the first evening. When finished, the priests take their suppers and retire to rest on the premises, or near them.

Early the next morning they first light incense and candles in the principal or most important places in connection with the various altars, and then sprinkle some water over the altars, idols, and furniture, by means of branches of bamboo or of the peach-tree, or by dipping their fingers in the water.

This is done for the laudable purpose of purifying the various articles. They then take their proper places before or upon the altars, and commence the recitation of their classics and formulas. After a time, some one of their number calls upon the head man, or the director of the universal rescue, to worship, by kneeling down and bowing three times before the principal altar.

For breakfast, before each of the principal idols some slight refreshments, as tea, vermicelli, rice, and cakes—a small quantity of each kind—are arranged. For dinner more extensive preparations of food are made than for breakfast, consisting, perhaps, of five or ten plates of vegetables or of meats, according as the idol is Buddhist or Tauist. The inferior idols are also provided with refreshments, but less in quantity and inferior in quality than what is furnished for the entertainment of the superior and principal ones.

In the evening the altars are brilliantly illuminated by the burning of large candles. The various sets of lanterns in the streets near the place are all lighted. Large crowds assemble to see and hear. Oftentimes a band of music is employed to entertain the spectators. The evening is spent in chanting their formulas. Generally, a ceremony like *mounting the platform* is performed at least every other evening, and sometimes every evening during the continuance of the universal rescue, excepting the first and the last evenings.

Let the above brief account intimate the usual method of operating during the daytime and the evenings until the last night of the performance. The interest culminates on the last evening. Very often the half of this night is occupied in performing various extra ceremonies, designed to benefit, in several ways, the spirits which may attend, or which may desire to attend.

Frequently a large number of small and cheap earthen vessels, shaped somewhat like bowls, is provided, or sometimes a piece of a board is used. A preparation of pitch and some other inflammable material, or some oil, or a candle, is put in each. Around the top of the outside of each are fastened paper imitations of lotus flowers, or other pretty flowers. Early in the evening, these vessels are carried in a procession of priests from the place where the principal ceremonies are per-

FLOATING OFF THE WATER-LAMPS.

formed to the edge of the nearest running water, where, the pitch or oil having been lighted, the vessels are placed carefully on the water and allowed to float away. The object of this is explained to be, to afford lights for the spirits that come or go by water. The priests coming to the water and going from it, on this occasion, chant their classics, and clap their cymbals together, walking along slowly and in single file. This ceremony is called *letting go the water-lamps.*

A farce called *breaking into hell* is enacted in something like the following manner, the object being to rescue the spirits confined there. Five common earthen tiles are placed on the ground a few feet from each other, one being put in the centre of a square and four at its corners. In the midst are also placed one or more small paper images of persons, also several sheets of mock-money. These tiles represent hell, and the images a part of its occupants. A priest then takes a kind of staff in his hand, and walks slowly and solemnly around these tiles, repeating formulas. After a while he sets fire to the mock-money. When this is consumed he strikes each of the tiles a blow with his staff, which breaks them to pieces. He then seizes hold of the miniature images and carries them off.

Another performance is that of *spirits passing over a bridge.*

A kind of mock bridge is made out of boards placed on stools or tables, with a railing on each side, constructed with bamboo and paper or cloth, to keep the spirits from falling over the sides of the bridge. Sometimes a kind of arch or covering is put up over it, also made out of bamboo and paper. When every thing is ready, the priests begin their chanting, blowing of horns, and beating of gongs or cymbals. At a signal, several persons, with their faces painted, dressed as the Chinese imagine spirits to dress—in greenish or striped clothing—make their appearance from some place where they have been concealed from view, and, having received from a priest standing not far from one end of the bridge a paper document, pass on over the bridge. These sometimes represent a tall white devil and a short black devil, or sometimes a beggar or a female. They are usually real beggars or very poor persons, who, for a small sum of money, are willing to personate imps from the lower regions running over the bridge on such occasions. After passing the bridge, the spirits deliver the paper they received before they went upon it to a priest. These papers are burnt before the customary image. The spirits come back to the starting-point by another route, not going back over the bridge. They now go over the bridge again, and, returning to the front side, pass over, and so on the requisite number of times, each time carrying a paper document. This bridge is said to represent a certain bridge in the infernal regions. Only those who are good are supposed to be able to pass over it safely; the wicked are believed to fall over its sides into the water beneath it, where they perish. The performance of the universal rescue is supposed to render the passage of the bridge more feasible and safe for spirits.

Sometimes those living in the neighborhood desire to send money and clothing to their deceased relatives, and they take occasion to contribute trunks of these necessary articles for them, to be burnt on the last evening of this ceremony. The mock-money and mock-clothing are packed in trunks made of red paper and bamboo splints, from two to three feet long, and one or one and a half feet high. Across the top of each are pasted two strips of paper in the form of the letter X. These are a kind of seal or charm. When set on fire, the priests recite their formulas and beat their gongs, and the

dead are supposed to receive the presents of money and of raiment from their surviving friends or relatives on the earth.

Bountiful provisions are made on the last evening for the hungry spirits. Several stacks of the steamed cakes, two or three feet high, are arranged on the tables or on the ground. Many dishes of vegetables, meats, fruits, etc., are also provided. Sometimes round, conical pyramids of cakes are made ten or twelve feet high, the cakes being placed carefully on the outside of a hollow wooden frame several feet across the bottom, made expressly for this purpose. These stacks look as though they were composed entirely of cakes. At the conclusion of the ceremony, or on the day following, these cakes, some of the fruits, and other articles of food, are distributed among the neighbors and friends, as well as the beggars and lepers who may come to ask for alms.

On the evening following the last night *a supplementary offering* is prepared for those spirits who arrived too late to participate in the feast of the preceding evening. When performed on the evening after a *universal rescue*, the supplementary offering is much more extensive than when performed on the evening after *mounting the platform.*

Methods of ascertaining the Will of the Gods and deceased Ancestors in frequent Use.

The Chinese have invented several ways by which they pretend to find out the pleasure of their gods. The objects in regard to which they are accustomed to make inquiries are various, such as recovery from sickness, birth of male children, success in trade, literary pursuits, and the attainment of fame or office. They profess to believe that the gods will indicate the condition of things in regard to the future, or their will in relation to the present, to those who employ certain methods; and the answer given is considered a good and sufficient reason for shaping one's conduct and business, in a great degree, accordingly.

Those methods of obtaining oracles from the gods will now be briefly described. The minutiæ of the ceremonies performed in endeavoring to ascertain the will of the gods are considerably modified by the circumstances of the occasion of

the caprices of the principal actor. Sometimes much more is done, and sometimes much less than is here mentioned.

While making use of any one of these methods of consulting the gods, the burning of one or three sticks of incense and

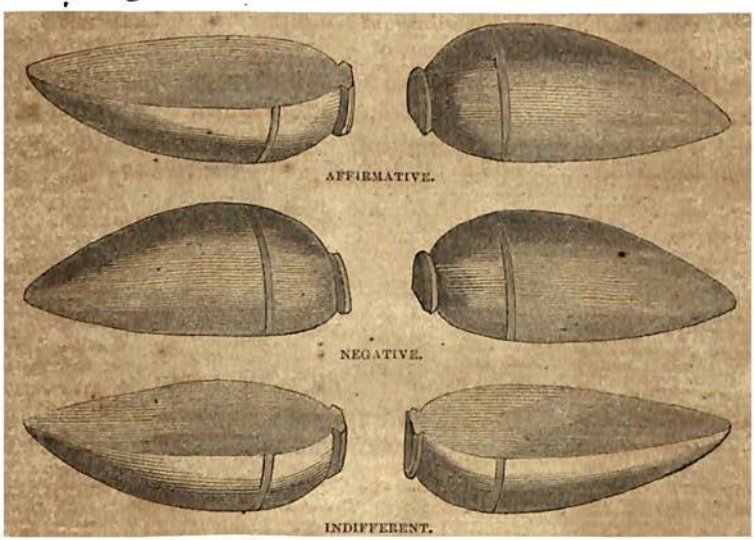
OFFERING INCENSE.

a brace of candles before the idol worshiped, or whatever represents the object invoked, is an invariable accompaniment.

By the Use of the Kà-pue.—This is the name given to a utensil, generally made of wood if to be used in private families, and of the root of a bamboo-tree if to be used in temples. It is usually from two to five inches in diameter at the largest end, and from three to eight inches long. One end is considerably smaller than the other, sometimes tapering to a point. After it is made of the desired size and shape, it is split lengthwise through the middle. Each piece will thus have, of course, a flat and a round side.

The person who wishes to make inquiries of any particular god or goddess kneels down before the image, or whatever represents it, and bows his head reverently toward the ground several times while on his knees. He then proceeds to state his circumstances or his plans, presenting his request, and begging an intimation of the will of the divinity, or the condition of things in the future in regard to his case. He then rises to

his feet, and, taking the kà-pue, with its plain surfaces placed together, passes it through the smoke of the burning incense, with a circular motion, a few times. He then throws it up reverently before the idol, so that it shall fall to the ground between him and the idol. The nature of the answer is supposed to be determined by the relative position of the pieces as they lie on the ground. If the flat surface of one falls upward, and the flat surface of the other falls downward, the answer is regarded as affirmative, or favorable. If both oval sur-



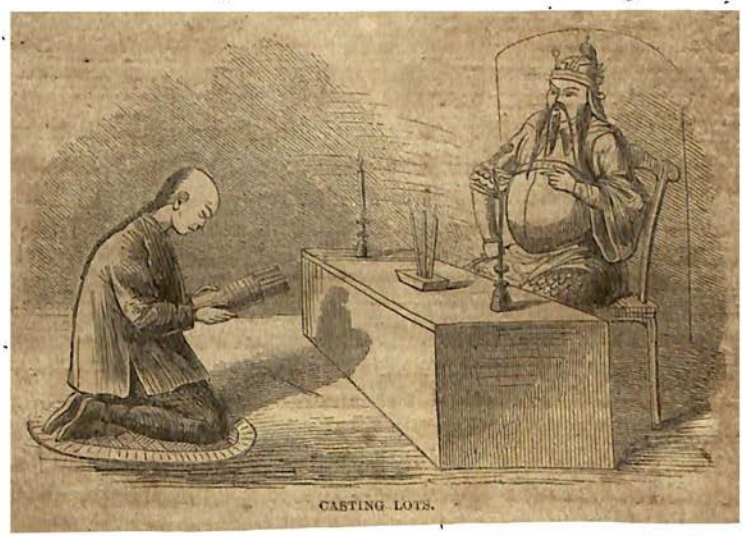
faces fall upward, the answer is negative, or unfavorable. If they both fall downward, the answer is indifferent, neither very good nor very bad.

The kà-pue is also used in a similar manner frequently before the tablets of deceased ancestors, in dwelling-houses or in ancestral halls, in order to ascertain the sentiments of the dead in regard to the subject under consideration. Every large temple has at least one of the kà-pue for the use of visitors and worshipers; and very many heathen families have also one for their own use in making inquiries before household gods and ancestral tablets.

By casting Lots.—Every large temple has belonging to it from fifty to one hundred stanzas of poetry, relating to a vari-

ety of subjects. Each stanza is numbered, and is printed on a separate slip of paper. It is said that most of these stanzas were originally presented as thank-offerings to the god or goddess worshiped in each particular temple by those who believed themselves to have been benefited by the divinity worshiped there. Each temple has a quantity of lots, made of bamboo-slips, corresponding to the number of stanzas, and referring to them by number. These lots are from eight to twelve inches long, the length and size depending somewhat on the size and reputation of the temple where they are designed to be used.

These lots are drawn before some idol in a public temple; never, it is affirmed, in a private dwelling-house. The individual who wishes to make application to the god presents himself before his image on his knees, and, after bowing several



CASTING LOTS.

times, states his name and residence, the object of his inquiries, and whether on his own or another's account. He then takes a bamboo tube containing the lots, and shakes it gently before the idol, until a slip falls to the ground. He now rises from his knees and picks up this slip, which he places on the censer containing lighted incense, being careful to put the side or end having the number of the lot written on it toward the god, so

that he can see it; or he places it directly before the idol, if the censer is for any reason inconvenient to reach. After this, he takes the kà-pue and uses it as above described, in order to ascertain whether the god approves the lot. If the god expresses approval of the lot, the stanza of poetry corresponding to its number is consulted, to discover the sentiments or decision of the divinity in regard to the subject submitted to him. If the kà-pue indicates disapproval of this lot, it is put back into the bamboo tube, and the operation of shaking another out is again performed by the person in a similar manner as before. The lot obtained by this second process is placed before the idol, and the kà-pue appealed to again to decide whether it is the right one or not. If not, the ceremony is repeated until a favorable answer is obtained in regard to a lot. The stanza of poetry corresponding to the number of the lot thus approved by the god is considered his oracle. If the meaning of the poetry is propitious, it is judged that the matter referred to the god will terminate favorably, and *vice versa*.

The oracle is sometimes susceptible of more than one interpretation, or application, or inference. Some of the stanzas have an explanation attached which is designed to aid the applicant in understanding and applying them. Most frequently, however, he is left to make his own application and inference after an examination of its general sentiments, or its allusions to historic personages or events. A small charge is made by the temple-keeper or the resident priests for the stanza of poetry approved by the god.

By the Use of a Medium.—This is a very singular method of consulting some god, and is employed either in a temple, or, more commonly, in a private house, in some respects analogous to spirit-rapping, as practiced in the United States and Great Britain. It is usually performed in the evening, generally more as a matter of friendship and of favor to some one than as a way of earning money on the part of the operators. A present is often given them by the person who invites their assistance.

Two performers are required besides the one who desires to inquire of the god. One of these two takes his seat on a chair before the table on which incense and candles are burning, in

CONSULTING THE GOD THROUGH A MALE MEDIUM.

front of the idol. The other man seizes a pencil and draws a charm on a piece of yellow paper. He then sets it on fire by one of the candles, and, while it is burning, moves it gently up and down in front of the person seated. The object of this is to expel all defiling influences from him, and prepare his body to become a temporary residence of the god invoked. He now rises from his seat, with his eyes closed, and receives from his companion one stick of lighted incense, which he clasps in both hands, and holds calmly before his breast, while he continues to stand with closed eyes and his back turned toward the table. The other person now begins to entwine the fingers of both his hands together in a certain manner believed to be peculiarly pleasing to the deity invoked. He soon approaches the other one who is standing, and, with a sudden motion, throws his hands, with fingers thus interlocked, out toward his face, very much as though he intended to strike him. This motion separates the fingers, which he again interlaces, and which he again throws out toward him. This operation is repeated several times, being regarded as very efficacious in procuring a visit from the god. The person whose eyes are shut during all this time soon gives what is believed to be unmistakable evidence of being possessed by some supernatural and invisible power. His body sways back and forward; the

stick of incense falls from his grasp, and he begins to step about with the peculiar stride, and assumes the peculiar attitude and appearance considered as belonging to that god. This is regarded as an infallible proof of the actual presence of the divinity in the body of the medium.

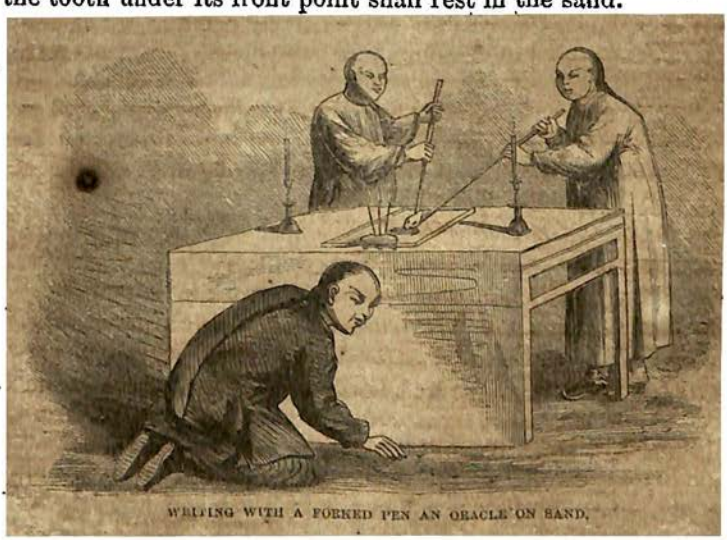
Sometimes, however, it is said some one of the attendants of the deity comes in his stead, which is made evident by the medium assuming the attitude appropriated to such an attendant spirit. If the individual on whose account the presence of the god is invoked insists on having the principal divinity come to the consultation, the medium, after a short interval, usually assumes the distinctive manners belonging to that god, as a token that he has arrived.

The supplicant now advances, and, with three lighted sticks of incense in his hands, bows down on his knees before the medium and begs him to be seated. After he has seated himself, the supplicant states the object in regard to which he has sought an audience with the god. A conversation often ensues between the two parties on the subject, the one professing to give the information desired, and the other receiving it with humility, gratitude, and reverence. Sometimes, however, the god, using the mouth of the medium, gives the supplicant a sound scolding for invoking his aid to attain unlawful or unworthy ends, and sometimes he positively declines to communicate the coveted information. At the close of the interview the medium apparently falls asleep for a few seconds. On awaking, some tea is given him to drink, and he soon becomes himself again. Very many adopt this method of learning the way to recover from sickness, and also to acquire knowledge to be used in a particular kind of lottery.

By the Use of a Pen writing on Sand.—The pen consists in all of two pieces of wood. The larger piece, which usually is between two and three feet long, is often made of mulberry, willow, or peach wood. Its shape is very much like a farmer's harrow, or the capital letter V, being cut out of a very crooked branch, or a branch taken in connection with the trunk of the tree. The front end of this drag-like stick is usually carved in imitation of the head of the Chinese dragon. A small piece of one of the three kinds of wood above specified, about five or six inches long, is inserted under the front

point, and at right angles to it, giving the whole utensil the general appearance of a very small drag, with only one front tooth.

When one wishes to consult a god by this means, he makes his wish known to a person belonging to a society or company established for facilitating such consultations. A table is placed before the image of the god consulted or his representative emblem. On this table, besides the candles and incense, are arranged fresh flowers, and tea or mock-money is also provided. In front of this table, and farther from the idol, is placed another table, having upon it a wooden platter about three or four feet long by two wide, and several inches deep; the platter is nearly filled with dry sand. After the incense and candles have been lighted, the supplicant kneels down and mentions his desires, with the usual ceremonies. Having risen from his knees, paper charms are set on fire, and while burning, they are brandished over the pen, the sand, and the two persons who are to hold the pen, for the purpose of purifying them all. These two men, standing with the table which has the platter of sand upon it between them, and with their backs to the idol, silently and reverently take hold of the drag-like utensil, one at each side, in such a manner that the end of the tooth under its front point shall rest in the sand.



WRITING WITH A FORKED PEN AN ORACLE ON SAND.

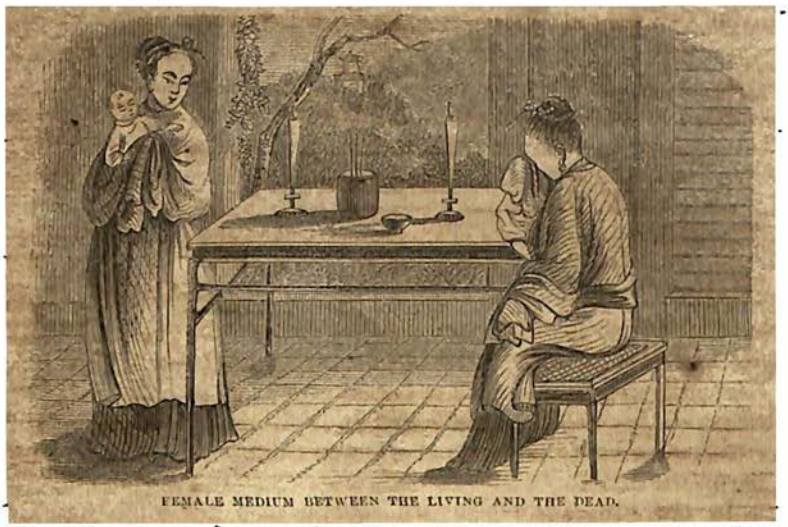
A peculiar kind of charm is now lighted and placed in the censer standing on the table before the image for the purpose of purification. Another is burnt in some place near by, open or exposed to the direct light of the heavens. This is designed to cause the god to descend, enter the pen, and deliver its oracle in writing. If he does not soon indicate his presence, another charm is burnt. His presence is manifested by a slow movement of the point of the pen, tracing characters in the sand. After writing a line or two on the sand, the pen ceases to move, and the characters are transferred to paper. After this, if the response is unfinished, another line is written, and so on until the pen entirely ceases its motion, which signifies that the spirit of the divinity has taken its departure from the pen. All that now remains to be done is to ascertain the meaning of the oracle, which not unfrequently is found to be a difficult task. Sometimes it is given in poetry, with allusions to ancient times and personages, or it is written in some ancient form of the Chinese character, not in common use at the present day, or in abbreviated running hand. Sometimes the oracle, as in ancient times in Greece, has several ambiguous meanings. The supplicant has no resource but to get the best meaning he can from the response of the idol. Men of the literary class are more in the habit of appealing to the gods by the use of this method than other classes of the people.

Women frequently employ Female Mediums.—The object of their doing so is to ascertain the news from a deceased relative or friend, or the kind of medicine a certain sick person should use in order to recover from illness, etc. There are two classes of these female mediums.

One class profess to obtain and transmit the news required by means of a very diminutive image, made of the wood of the willow-tree. The image is first exposed to the dew for forty-nine nights, when, after the performance of a superstitious ceremony relating to it, it is believed to have the *power of speaking*. The image is laid upon the stomach of the woman to whom it belongs. She, by means of it, pretends to be the medium of communication between the living and the dead. She sometimes professes to send the image into the world of spirits to find the person about whom intelligence is sought.

It then changes into an elf or sprite, and departs on its errand. The spirit of the person enters the image, and gives the information sought after by the surviving relative. The woman is supposed not to utter a word, the message seeming to proceed from the image. The questions are addressed to the medium; the replies appear to come from her stomach. This is called "*finding or seeking for the thread.*" There is probably a kind of *ventriloquism* employed. The fact that the voice proceeds professedly from the stomach of the medium doubtless helps to delude. The medium makes use of no incense or candles in the performance of this method. Widows who desire information in regard to their deceased husbands, or childless married women who wish to learn in regard to the future, not unfrequently call upon this class of spiritualists or mediums. The expense is but small, generally about two and one half cents for obtaining the news from the spirit world. Sometimes the willow image is held to the ear of the inquirer, in order that she may understand more readily what is said on the subject of inquiry.

Another class of women who pretend to be able to obtain information from or about the dead proceed in a very different manner. The medium sits by a table. Having inquired in regard to the name and surname of the deceased, and the precise time of death, she bows her head and rests it upon the table, her face being concealed from view. On the table are three sticks of lighted incense placed upright, sometimes in a censer, as usual; sometimes they are put in a horizontal position upon a vessel containing a small quantity of boiled rice. Two lighted candles are also placed upon the table. The woman who seeks information, and perhaps one or two of her acquaintances, gather near in profound silence. After a short time, the medium raises her head from the table with her eyes closed, and begins to address the applicant. She is now supposed to be possessed by the spirit of the dead individual in regard to whom information is desired; *in other words, the dead has come into her body, using her organs of speech to communicate with the living.* A conversation ensues between the living and the dead, mutually giving and receiving information. At the close of the interview the medium places her head down on the table, and after a few minutes she often-



FEMALE MEDIUM BETWEEN THE LIVING AND THE DEAD.

times begins to retch or vomit. After drinking some tea she soon becomes herself again, the spirit of the dead having retired.

The medium sometimes professes to become, by the use of similar means, possessed of the spirit of a specified god or goddess,-and while thus possessed she prescribes for the sick who may have applied for medicine In such cases it is believed that the medicine is really ordered by the divinity invoked. The god or goddess *casts himself or herself into the medium* for the time being, and dictates the medicine which the sick person must use in order to recover health. Occasionally the applicant is also directed to propitiate a particular divinity before using the medicine.

Praying for Rain.

The time of the year when excessive drought usually occurs is in the sixth or seventh Chinese month, nearly corresponding to July and August. At such times mandarins pray for rain by themselves and in a manner peculiar to themselves, and the people by themselves and in a manner peculiar to themselves.

Praying for Rain by the People.—There are several methods in use, any one of which is selected, according to the fancy

of those who are to engage in the public exercise of praying for rain.

Sometimes they make an image, which they call "the Dragon King," out of bamboo, covered with yellow paper or yellow cloth—or they cover the head of it with blue paper and the body with yellow cloth. The head and face are made to imitate the head and face of the dragon; the body and hands are like the body and hands of a man. No feet are attached to it. Being very light, it is carried in procession by a man or boy, who places the image over him, the dress coming down to his ankles—in other words, the carrier gets into it. The head of the image is from seven to ten feet from the ground. In its hands, carried in front of its breast, is a kind of wand, in imitation of the utensil which courtiers in the Ming dynasty were required to hold before them when in the presence of the emperor.

In the procession also are several men carrying gongs, drums, and four flags of cloth, one of each of the different colors, yellow, green, black, and white. The yellow and the white flags symbolize, respectively, wind and water, while the green and black ones represent clouds. They are about one foot wide and four or five feet long, fastened lengthwise on poles of green bamboo having fresh leaves at the extremity. On each is an inscription of several characters, to the import that "prayer is offered for rain," or that it is "for the salvation and relief of the people." This inscription is written on the cloth, or on pieces of paper which are pasted on the cloth. The men or boys who carry these flags in the procession wave them from side to side as they walk along, crying out "The rain is coming," or "Let it rain," while those who carry the gongs and drums beat them continuously as they proceed through the streets.

One man carries a load of water in two buckets suspended from a pole laid across his shoulder. He holds in one hand a green branch of a shrub or bamboo with leaves, which he occasionally dips in the water, and then sprinkles the water dripping from the leaves around on the ground, crying out, as he does so, "The rain comes, the rain comes."

The people engaged in the procession wear white conical caps without tassels, and are usually dressed in white clothing.

Several men carry each a stick of lighted incense reverently before them as they walk along—at least, as reverently as the performance admits of their doing.

The procession—consisting of men or boys beating the gongs and drums, carrying the Dragon King, waving the flags, sprinkling the water, etc.—sometimes amounts to thirty or forty individuals. They parade the streets in the night or in the daytime, as they please. If in the night-time, several persons are employed to carry lanterns, which are made of white paper pasted on bamboo frames.

Sometimes the procession, while thus praying for rain, takes the liberty of entering one of the court-yards attached to the various mandarin official residences, where they beat the drums and the gong until they are pleased to depart. Some assert that occasionally the mandarin thus called upon condescends to present himself before the rabble, in which case the monster image of the Dragon King is placed before a table. The great man approaches, and, bowing, presents incense before it, which he places in a censer on the table. He then returns to his apartments. The bearer of the Dragon King soon after places the image over his shoulders, and the procession takes its departure.

Those who engage personally in this method of praying for rain seldom or never are of the upper class of Chinese society, though it may be done at their expense. Usually people of low character—boys, porters, traders, etc.—only are seen taking a part in this beating of gongs, waving of flags, and sprinkling of water through the public streets.

Sometimes, in place of the Dragon King, an image of the Goddess of Mercy, or of a Goddess of Children, taken from some celebrated or popular monastery or temple, is carried in the procession. This image is placed on a substantial framework, on which is built a miniature paper mountain, made principally of a reddish blue paper. The platform, the miniature mountain, and the image, are carried through the streets back and forth on the shoulders of eight boys. Sometimes eight boys or men go in front of the image of this Goddess of Children, dressed in black clothing, like lictors, without stockings, and with straw sandals on their feet, having their whips and badges of office bound on their backs. There are also not

unfrequently found, in this kind of procession, several boys dressed in fancy-colored clothes, very much like the clothing worn by play-actors, one carrying a bell, another a horn, the third a sword, and the fourth a seal. Another is dressed so as to represent, according to Chinese ideas, lightning, and another is clothed so as to represent thunder, while two others carry a pair of suspended censers. The other personages in the rain-praying procession are oftentimes, so far as dress and utensils are concerned, very much like those who constitute the procession using the Dragon King.

Sometimes the image carried in procession while praying for rain represents a deified monkey, an object which is much worshiped by some classes of the people at this place.

Occasionally, in seasons of extreme drought, the wooden images of what are considered the most powerful and most efficacious divinities worshiped in this city are taken out of their temples and paraded through the streets with great pomp and show, under the immediate patronage and superintendence of the gentry and the literary class. Rarely, and only in times of excessive drought, an image of one of these gods or goddesses is carried into the open court connected with the treasurer's office or with some other high mandarin establishment, and left there, exposed to the rays of the hot sun for a time. It is imagined that the divinity, thus exposed, becoming very dry and parched by this process, will feel the need of rain, and be led to expedite its falling from the heavens.

Very many shop-keepers, during the days or the weeks when the people are largely occupied with rain-praying processions in the streets, have on the counters of their shops a kind of paper tablet, on which is an inscription to the "*Dragon King of the Five Lakes and the Four Seas, the Giver of Rain.*" This is surrounded by several miniature flags of various colors. Three sticks of incense are burnt before it, and the candles used are made of white wax or of white vegetable tallow, being of the natural color, not colored red, as candles used in worship usually are colored.

Red is an emblem of joy, and therefore red candles would not be tolerated in praying for rain. Very often, instead of real white candles being burnt at these times, only white paper ones are placed in the proper position. The reason as-

signed for the use of the paper candles is the practical difficulty of keeping real ones burning, thus exposed to currents of wind. Perhaps, however, the consideration that the paper candles are cheaper than real candles may have some weight in causing people to use the former in preference to the latter.

The desire for rain sometimes develops itself by an unwillingness among the people engaged to allow the use of umbrellas or of light summer hats worn usually during hot weather. One summer, while the people and officers were daily praying for rain in the city and suburbs, this unwillingness prevailed so extensively that not only were Chinese ordered to go without hats or umbrellas in the streets by some of their zealous countrymen, when they saw these articles in use, but even some foreigners were commanded to take off their summer hats and put down their umbrellas, carried to ward off the heat of the sun.

One or two attempts were made to knock off the hats of a few foreigners, or to cause them to close their umbrellas while they were walking in the streets. These individuals did not understand the precise reason why they were ordered to do thus, but supposing, rightly enough, that it had some connection with the idol processions, resisted the attempts. The train of thought on the part of these zealous Chinese seems to be like this: *We are exceedingly desirous of having rain, and are engaged in praying for it; while you, ye hat-wearers and umbrella-carriers, are in such fear of a shower that you take something along with you to screen your heads from a wetting.*

Praying for Rain by the Mandarins.—The manner in which they pray for rain differs considerably from the ways adopted and practiced by the people. Some of them, in ordinary cases, go twice per day, and usually on foot, carrying a stick of lighted incense before them, to a famous temple on one of the hills in the city, and there burn incense before the idol representing the Pearly Emperor Supreme Ruler (the chief divinity of the Tauist religion). This burning of incense is accompanied with three kneelings and nine knockings. At the same time, a company of Tauist priests are employed to repeat formulas and perform worship according to their custom on such occasions, the grand object of which is to procure rain. These mandarins also proceed to burn incense before the image of

the Goddess of Mercy belonging to a temple located on the same hill. A company of Buddhist priests are engaged at the same time in reciting their classics and in worshiping, according to their customs, for the purpose of facilitating the arrival of the needed rain.

Mandarins seldom or never appear parading the streets in idol processions, as do the common people while praying for rain.

In times of excessive drought they occasionally issue proclamations forbidding the butchering of swine for three days. Generally, at these times, pork can be had, but somewhat dearer than usual: It is not exposed for sale as publicly as at other times, nor are swine killed and prepared for market as openly as usual. It is always unlawful to butcher cattle for beef—such, at least, is the common saying.

Sometimes, though rarely, they close during the daytime one or more of the city gates. When done, this is a mark of great distress, and indicates the earnest desire of the mandarins and people for rain.

Almost every year, when the officers engage in praying for rain, they send a deputation to a celebrated Buddhist monastery, distant six or seven miles from the city, and borrow a famous image of the Goddess of Mercy belonging to that establishment. Last summer the prefect and one of the district magistrates in the city went on this important errand. The idol is borne by eight men, and the accompanying officers precede it on foot from the east gate of the city to the temple dedicated to the divinity, located on the hill in the city before referred to, with considerable solemnity and parade. Here incense is burnt before it twice per day by the high officers, and a company of priests employed to perform periodically rain-praying ceremonies until rain has fallen plenteously. Soon after this event has occurred, they render thanks to the goddess for her aid in procuring the highly-desired result. This returning of thanks consists in offering before her a table covered with various kinds of vegetables, food, and tea, and is accompanied by the burning of mock-money, candles, incense, and a paper stating that rain has fallen. After these ceremonies have been completed, the image is taken back with a show of joy and in honor to the monastery where it belongs.

The above description of some of the ways by which the people and mandarins of this part of the empire pray for rain in seasons of drought is sufficient, and perhaps more than sufficient, to satisfy curiosity in regard to this subject. They seem to adopt these methods under the impression that "Heaven will be moved" by their entreaties to send rain upon the earth, or that the various divinities supplicated, as the Dragon King, the Goddess of Mercy, the Pearly Emperor, etc., will be influenced to use their powers in procuring rain to fall.

When the Chinese are interrogated in regard to the foundation for the belief that these means will influence Heaven to send rain, or influence the gods and goddesses which they imagine to have power to intercede with Heaven to send rain, or to procure rain on their own authority, they reply that such are the customs of the land; that they have been taught thus to supplicate for rain by their ancestors, confessing that they themselves do not clearly perceive the adaptedness of the means they employ to attain the end desired, or that they know no more efficacious method of praying for rain. They assert these methods have always proved availing.

How manifestly and how deplorably ignorant are this people of "*Him who gives us rain from heaven!*"

The Bread-loaf Superstition.

A singular custom, which became popular in this city only eighteen or twenty years ago, affords ample materials illustrative of some remarkable traits of Chinese heathenism as existing here.

It came to pass that the temple of the Nine Happinesses, located in the suburbs near the south gate, and devoted to the worship of the "*Five Rulers*," was in want of money. Its trustees or managers agreed to recommend the practice of a superstition relating to a *certain use of loaves of bread* or biscuit, hoping thus to replenish its coffers, in which object they were in a few years very successful.

The committee accordingly gave out that, at a specified time, the Five Rulers would have in readiness, to bestow upon those of their worshipers who might ask for them, certain loaves of wheat bread, on the understanding that they were to return the following year as a thank-offering twice the

number received. The manner of asking was this: the worshipers presented themselves before the images of the Five Rulers with a brace of candles and three incense-sticks, and having placed them respectively in the candlesticks and the censers belonging to the temple, they knelt down and bowed three times before the images, at the same time making particular requests—*e. g.*, for success in business, for the recovery from sickness of some member of their family, or for continuance in health, etc., according as they pleased or preferred. On arising from their knees, they received some of the loaves which had been placed before the idols, one, or two, or more, as they wished. Their names, the name of the neighborhood in which they lived, and the number of loaves given them, were entered in a book by the clerk or registrar. The worshiper was understood, under the circumstances of the case, to come under the special protection of their majesties. They shared with him some of their food at his particular entreaty, and less could not reasonably be expected than that they should exert themselves to enable him to attain the object of his heart's desire! Having received these loaves of bread, the man (for women are not permitted to engage in devotional acts in the temples of the Five Rulers) returned home to divide them among the members of his household, all mutually enjoying the favor of these gods, and mutually anticipating the blessing prayed for.

The succeeding year, on days indicated by a public notice from the temple committee, those who had received loaves of bread the previous year were expected to bring to the temple their thanksgivings; and an opportunity was given to them to take more on the same terms, and the same privilege was extended to any other person who was disposed to cultivate the protection of the Five Rulers in this way. Those who came to render thanks were expected not only to bring double the number of loaves received the year before, or the cost in money of double the number received, but also a small quantity of mock-money, which they were to burn for the benefit of these gods. They were required also to burn incense and candles, and to bow down before the idols when expressing their thanks in the same manner as when they solicited the loaves.

This superstition, thus inaugurated by the Nine Happinesses temple, has become exceedingly popular. Other temples erected in honor of the Five Rulers imitated the example, likewise having an eye to the "*material aid*" received. Some temples devoted to the worship of a celebrated goddess, who is regarded as the goddess of midwifery, have also adopted a similar superstition on the occasion of celebrating her birthday in the first Chinese month of every year. But the temple of the Nine Happinesses, which commenced this superstition on an extensive scale, has by far the most numerous customers for its loaves. The quantity which is annually exposed for sale in the streets of the suburbs near that temple, the latter part of April or the first of May, is enormous.

In answer to inquiries why the people should so soon have adopted this use of bread-loaves in such numbers, it is asserted that, not long after its recommendation by the temple of the Nine Happinesses, some individuals did actually succeed in attaining the object for which they specially prayed before the Five Rulers! which success they attributed, under the circumstances, to the favor of these gods. This was noised abroad, and excited others to try the same means. Now, the custom having become established and popular, multitudes annually observe it, not so much because every worshiper is sure to attain his wish—for experience shows, of course, that he is not—but, in part, because these Rulers, being supposed to rule over the cholera, and other epidemic or pestilential diseases prevalent in the summer time, are much feared by the common people. If they should not be honored as usual, it is surmised they might exhibit their displeasure by causing an unusual amount of sickness and of death in the community. It is reported that a certain person once solicited bread-loaves in the usual manner at the temple of the Nine Happinesses, and afterward went over to the island of Formosa without returning thanks in person, and without having made any arrangement for its being done by another in his name. On his return to this place after several years' absence, having amassed considerable money, but still neglecting to make the usual thank-offering according to rule, *it is reported*, these gods went themselves, or sent one of their assistant images, to his house one night, and demanded the usual offering. His delin-

quencies having thus been vividly recalled to mind, he decided to make the thanksgiving of mock-money and of loaves, or the value of the loaves, reckoned according to geometrical progression, the ratio being two, and the terms being equal to the number of years during which he neglected to give the thank-offering. He also had some theatrical shows enacted in their honor and at his expense. Such a story, once afloat in this city, whatever were the real facts in the case, produced a prodigious effect on the superstitious and credulous minds of the Chinese, leading many, who never previously engaged in the custom, to begin it, in the hope of being successful in their wishes or plans, and many others to render prompt thanksgiving who had neglected to do it, according to the tacit understanding when they received the loaves. The temple which issues these loaves has no legal claim on the receiver of them for the value of the quantity given him, much less for the value of double the number given. The obligation to repay is only implied, and depends for its fulfillment solely on the authority of custom, and on the selfish and superstitious fears of the recipient of the loaves.

Most of those who engage in this superstition belong to the lower and the trading classes. Few of the literary class engage in this custom, except for sport, and in order to get some sweet cake to eat *gratis*. They do not do it to propitiate the favor of the Five Rulers, but rather to set their imagined power at defiance. It is currently reported that not unfrequently some of the literary class go to the temples where they are not personally known, and get as many of the loaves as they can for themselves, and also get some for fictitious persons, whose names and residence they profess to give with due solemnity and apparent sincerity. These loaves are then taken home or to some rendezvous, where they are consumed, with the utterance of no very respectful sentiments toward the Five Rulers, having cost them only a penny or two for the incense and candles used while presenting their requests for the loaves. As for kneeling down and bowing their heads in honor of the Rulers, assuming the posture and the appearance of sincere worshipers before the images, they have no conscientious scruples about such practical hypocrisy. Such people, of course, never calculate to return thanks. It is believed,

however, that the proportion of those who do not make a thank-offering for loaves received is exceedingly small, literary persons sometimes excepted. Few of the common people would dare to treat the Five Rulers in such a manner as do literary men, for fear of exciting their displeasure and incurring their revenge.

The number of families which observe this superstition annually has been estimated by Chinese variously, ranging from ten to forty per cent. Many families engage in it only once or twice, while some never engage in it at all.

The loaves are sweet, and cooked by steaming. They are usually round or roundish, from five to seven inches in diameter, about two inches thick, and weigh, probably, from eight to twelve ounces. They cost from two to four cents each, as purchased at the shops or stands for use as thanksgiving. The cost of the incense and the candles used by the devotee while preferring his request for loaves is usually less than a cent. When he renders thanks, the additional expense for mock-money, besides the loaves or their value, is from half a cent to three or four cents, according to the quantity of mock-money he is pleased to purchase and consume, as a contribution to the invisible treasury of the Five Rulers. Although this mock-money costs a very small sum, it is believed to represent a large amount of gold and silver, into which it is believed to be changed at the moment of burning.

The annual aggregate of the profits of the bread-loaf superstition to the temples, though comparatively small in itself, is enormous when considered with reference to the amount of capital invested, being nominally 100 per cent. on the value of the loaves conferred on worshipers each year. Each loaf given out one year, according to the theory, brings in two loaves, or the value of two, the next year. If the recipient omits to render thanks in this way the first year after he has received them, he is expected, as a penalty, to give the second year after four loaves, or the value of four loaves; if still neglectful the third year, eight, or the value of eight; the fourth year, sixteen, or the value of sixteen, etc., increasing in the geometrical ratio of two, according to the number of years passed over, until he pays the debt, or, rather, returns his thanks for the favors of the Rulers. The loaves that are paid into the

temple as thank-offerings are either given out to applicants for loaves to take away, or exposed for sale in the street to those who wish to purchase loaves with which to make thank-offerings. In this way, the same loaf may be presented to the temple as a thank-offering by one person, and sold by the agent of the temple to another devotee, who again presents it as a thank-offering, etc., several times in the course of a few days. The theory is to pay the full value of the loaves in money when the loaves themselves are not presented as a thank-offering; but of late years, in practice, the temples are willing to take a little less than their value, if paid for in ready cash, thus giving the temple no farther trouble in disposing of them.

Five young men, members of the native churches belonging to one of the American missions in this city, before their conversion to Christianity, received loaves on application to the Five Rulers. Three of them paid, in due time, the customary thanksgiving; the other two never have, and, of course, never will pay it, if they are true Christians. One of them delayed paying it for a year or two, for some reason; afterward, becoming connected with the mission boarding-school, and somewhat interested in the doctrines of the Gospel, the question occurred to him whether he ought or ought not to settle the account in the regular manner. He was advised not to do it, as being inconsistent with the principles of the Christian religion. Were he now to return thanks for the two loaves he received ten years ago, according to the rule of reckoning the number, he would require 1024 loaves, enough to fill some eight or ten large baskets, in order to pay his debt of gratitude.

Miscellaneous Superstitious Practices.

They invite the God to take some Tea.—When a procession in honor of a popular idol is about to pass along, the residents of a neighborhood sometimes club together and bear the expense of honoring the divinity in the following manner: They arrange several tables by the wayside, each having a censer with lighted incense, two pairs of candlesticks, each with a large candle; a flower-vase, with fresh flowers; a plate of the best fruits of the season, with three cups of tea — in other words, *they present him some tea.* As the sedan having the god in it comes along opposite the table, some one takes a slip

of bamboo having the two words "*tea lot*" written upon it, and presents it as if for the inspection of the occupant of the sedan. The bearers stop, and the man kneels down on the ground and reverently offers the three cups of tea, one by one, to the god in the sedan to drink. When this farce is completed the bearers proceed on their way. The object of doing this is to procure the favor of the god in causing the neighborhood to be healthy, and its residents prosperous in business or in literary pursuits. Sometimes one person has this presentation of tea made before the god at his own expense and for his own special benefit. The expense is small, but the benefit is believed to be large.

They make a Feast for the Idol.—This differs from the presentation of tea principally in the circumstance that it is very much more expensive. A large number of tables are arranged by the side of the street, which are filled with the most expensive edibles used by the Chinese, as bêche de mer, sinews of the deer and the buffalo, fish-fins, etc., together with a hog's head, a goat's head, a whole goose, a whole fowl, a whole duck, besides incense, candles, and mock-money. A large display is made of plates covered with choice fruits, cakes, and preserves. The neighbors who are interested often stand near the tables holding a stick of lighted incense in their hands. When the god comes opposite to the principal table, the bearers stand still, and a priest of the Tauist sect, employed for the occasion, takes, one by one, several of the plates, and holds them toward the idol. He does the same thing with the tea, wine, etc. These are all returned to the tables. He finally reads a paper containing the names of those who furnished the feast, who thereby express their prayers for protection in health, or recovery from sickness, or success in study and business. After this the procession proceeds on its way.

They obtain some Incense Ashes.—When an individual is about to start on some dangerous journey, he frequently goes to the temple devoted to the worship of the divinity he prefers to acknowledge as his protector, and burns incense, candles, and mock-money before the image, accompanied with the customary prostrations. He then takes some of the incense from the censer before the image and puts it in a small red bag or paper. Or, in case of sickness in one's family, or for whatever

BRINGING HOME REPRESENTATIVE INCENSE ASHES.

reason it is desirable to worship in the house a particular divinity the image of which he does not possess, some incense ashes from the censer before the image of that divinity standing in his temple is obtained in the manner just described. The red paper or bag of incense ashes, representing the divinity, is then carried home with great solemnity. The bearer carries it in one hand, held in front of him, in connection with a lighted stick of incense, and carrying over his head, in his other hand, an open umbrella, if he is on foot. If he does not carry an umbrella, he rides in a sedan, carrying the incense and the incense ashes in a similar way. It is considered necessary to shield the ashes, *en route* from the temple to his home, from the rain, if raining, or from the sun's rays, if the sun is shining. On arriving at his home, the incense is suspended in a convenient place, or put in the censer and worshiped regularly, just as the image of the divinity would be worshiped if possessed. The man in the streets, with umbrella and incense, presents a singular appearance.

If the man is to go on a journey, he takes the bag of incense along with him, suspended from his neck or from a button-hole. When he stops for the night, he takes it off and burns incense and candles before it, to insure protection from the god it represents. If he returns successful from his journey, and in health, the credit is given to the god he worshiped while absent, and oftentimes expensive offerings, as a token of his gratitude, are made before the idol whence he originally ob-

tained the ashes, and the ashes he took with him are returned to the censer whence he obtained them.

In houses where the ashes are no longer worshiped, the sick having recovered, they are returned to the censer whence they were taken, with the presentation of a thanksgiving. In case the sick one did not recover, or success in regard to the object sought did not result, sometimes they are thrown away, as of no "efficaciousness," and sometimes they are returned to the censer whence they were taken, lest the divinity should be offended, but without a thanksgiving. Occasionally they are put into the midst of mock-money, which is burnt up. This is regarded as a respectful method of disposing of the *incense ashes* originally obtained.

They pray for a Dream.—Many people, in case they find great difficulty in deciding what course to take in regard to an important subject under consideration, visit some popular temple, and, having burned incense and candles, beg the divinity worshiped to favor them with a dream shedding light on the subject of their perplexity, which they briefly state. They frequently sleep before the idol, burning incense and candles. Should they have a dream, they rise and ask by means of the kà-pue whether the dream was sent by the god to shed light on their course, in answer to their prayer. If an affirmative answer is received, they proceed to study the character of the dream, and endeavor to decide from its teachings what they should do in regard to the subject under consideration, and whether they will be successful. Some persons do not use the kà-pue in order to ascertain the origin of their dreams. These persons, it is affirmed, are liable to be led astray by "*wild dreams*," that is, dreams not sent by the god. It is believed that the use of the kà-pue decides whether the divinity worshiped is the author of the dream. If he is, its teachings are regarded as correct and infallible.

They burn a Lamp before the Gods.—It is a frequent practice for people to make specific vows in regard to burning a lamp before some particular god or goddess, in the temple dedicated to the divinity, for a month or a year, for the night-time only, or both day and night, during the period specified. The object sought is wealth or honor, or long life, or recovery from sickness, etc. He usually employs the temple-keeper to buy

the oil and trim the lamp—in other words, the expense of carrying out the vow by *proxy* is paid by the one who made it. Its benefits are expected to accrue to the vower.

They burn a Lantern before the Heavens.—Sometimes people prefer to vow to burn a lantern before the heavens. The lantern is usually suspended in front of the dwelling-house of the vower. In such a case, it is trimmed by himself or some member of his family. Various inscriptions are found upon such lanterns—sometimes simply two words, "*heavenly lantern*," or "*the divine lantern*," or "*heaven and earth lantern*," or "*heaven and earth divine lantern.*" Such inscriptions indicate that these lanterns are in honor of the objects or divinities mentioned. They are lighted up early in the evening, usually burning out one or two candles nightly.

Many also make vows to the "*twenty-four gods of heaven*," or to the "Mother of the Measure," writing the appropriate title upon the lantern they devote to carrying out their vows. On the occurrence of the birthday of the god or the goddess, the family generally present an offering of meats, fish, and vegetables. On the first and fifteenth of each month they also regularly burn incense in honor of the divinity whose title is on their lantern, before the heavens. The objects sought are various, as male children, recovery from disease, or success in trade.

They tranquillize the Earth and the Gods.—When one has built a new house, it is the custom not to occupy it until a superstitious performance has been acted, in order to *tranquillize the earth.* The Chinese imagine that there are local deities, or "wild spirits or ghosts," which would disturb and annoy the inhabitants of a new house, unless they are first pacified and propitiated; hence some priest is employed to come to the premises and recite his incantations which relate to the subject. In this way the earth, or the deities which preside over the earth under the house, will be tranquillized and pacificated, and the family may move in and dwell in safety.

In case of building a new temple or making a new idol, a similar ceremony must be performed in order to tranquillize the gods or the local deities. Unless it should be duly and reverently dedicated, it is believed that worship in the temple, or incense burnt before the god, will be attended with little or no profit.

They present a Sacrifice to the Great Year.—The general appellation of a class of gods is *Great Year*. Each has, however, a surname and given name distinguishing him from all the rest. They number sixty, one for each year of the Chinese cycle. When all have been successively worshiped, the first on the list again becomes the real object of worship, ruling over the current year. It thus occurs that in different cycles the same divinity presides over the same relative year in each, as the first, tenth, or twentieth, etc. The god for any current year is very often worshiped by people during that particular year, in order to secure to them exemption from disease or death, or recovery from sickness during the year. On the celebration of birthdays, the *Great Year* is often worshiped at the residence of the person for whose benefit the ceremony is performed, usually under the open heavens. At other times it is done at the temple dedicated to the *Great Year*.

Some of the offerings are placed upon the table which holds the incense and the candles. A part is put under the table, on a sieve made of bamboo splints. Some mock-money is placed there, with a small image cut out of paper, representing the man in whose behalf the aid of the god is implored. Some fowl's blood, a raw or uncooked egg, and sometimes a piece of raw meat, three plates of cooked meats, and three cups of wine, are also put on the tray. When every thing is ready, the priest who conducts the service lights the candles and incense, commences the ringing of his bell and the chanting of his formulas, by which he invites the *Great Year* to protect the individual from death, or restore him to health, according to circumstances. At the proper period, the paper image under the table and the mock-money are taken outside and burnt up. This is supposed to denote that the individual's request will be granted.

They see in the dark.—In case things are stolen or lost, or in case of the sickness of a friend or child, people sometimes have resort to a class of persons who profess to be able to "see in the dark" in regard to stolen goods, or to tell what has been done by some devil or imp causing sickness. For example, if one has become ill, and medicine seems to have no good effect, a person who is believed to be able to "see in the

dark" is sometimes called upon to indicate what is his disease, and by what means he may be made well. After a time, he pretends to tell what imp or evil influences are troubling the sick man, and makes suggestions as to what temple he should apply for aid, what kind of a vow he should make, or by what means generally he may expect to recover from his disease.

In regard to stolen goods, he tells what sort of a person has them, how old he is, what kind of clothing he has, etc., letting the individual interested find the thief from the description given of him. The one who professes to "see in the dark" does not use incense and candles in the usual way, but, holding a lighted stick of incense in his hand, he marches slowly about the house, the candles having been blown out or removed.

CHAPTER V.

BUSINESS CUSTOMS.

System of Gobetweens or Middle-men in the Transaction of important Business: Their Pay. — An advertising Medium. — Buyer and Seller liable to be duped.—A Class corresponding to Commission Merchants.—Female Gobetweens. — *Banking, Bank-bills, and Cash:* Banks private. — Former Government Bank-bills.—Iron Cash.—"Gutting" Banks.—Panic among Bankers.—Running a Bank.—Ancient Cash.—Value of Cash.—Hong Kong Coins.—*Money-lending Clubs without Interest:* "Shaking Club."—"Snake-casting-its-Skin Club."—"Dragon-headed Club."—*Trading and Shop-keeping:* Unions for mutual Protection and Benefit. — One-price Shops.—Annual Meeting of Unions.—Worship of the God of Wealth.—Burning Incense and Mock-money on the second and sixteenth of the Month for wandering Spirits.—*Miscellaneous Business Customs:* Bargain Money.—Apprentices.—"Beating Man's Life."—Borrowing Money by depositing Silver as Security.—Fixed Pay-days or short Credit.—Pawnshops.—Borrowing Money of the "Five Emperors."—Expedient for ejecting Tenants.—Singular Method of mortgaging Property.

The System of Gobetweens or Middle-men in the Transaction of important Business.

THE employment of gobetweens or middle persons between the two principals in the transaction of many kinds of business is one of the "peculiar institutions" of society as existing here, and probably all over the empire with local modifications. The native importer of goods from another port does not personally negotiate with the retail or the wholesale buyer. The owner of a house or farm, in market for sale or for rent, may not be called upon by those who wish to purchase or rent for themselves. A sort of professional persons are employed, who are the acknowledged "gobetweens" betwixt the owners and the buyers, or the owners and the renters. The system does not extend to business between ordinary retailers and their customers, but to importers, wholesale dealers, and owners of houses and lands. Some men are gobetweens in the sale and purchase of rice, others of oil, others of medicines, etc. Generally, the same person does not negotiate the sale

and purchase of more than one class of merchandise or property.

The pay of these gobetweens is usually five per cent. on the sum of money given by the buyer to the seller. Of this percentage, the buyer pays three and the seller pays two parts, which on large sums is a very handsome compensation for his trouble and responsibility. It amounts to the same thing as clearing five per cent. commission, all the expense of porterage and transfer being defrayed by the buyer, and the middleman being at no expense for a clerk, office, or store.

The gobetweens, who probably in this city alone amount to thousands, are constantly on the look-out for an opportunity to close a bargain in view of the five per cent. commission. He acts the part of an *advertising medium, a living perambulating newspaper*, the use of which costs the owner of property and the prospective buyer of it nothing, unless an actual transfer is effected. He spends his time principally in traversing the streets, calling on the wholesale dealers and the retailers, extracting and giving information relating to his particular branch of business. There are no "dailies" or "weeklies" circulating among the Chinese in this part of the empire, in which the arrival of cargoes of fresh goods is announced to the public, or the offer for sale of landed property, etc., is advertised. The work of ascertaining where different kinds of merchandise and landed property for sale or rent are to be found, and the quality, condition, and price, etc., is virtually intrusted by retailers and buyers or renters to middle-men. It becomes their business to gain information from the holders or owners of purchasable or rentable property, and impart it to those who may wish to purchase or rent. It is necessary for them to be diligent, not only in ascertaining facts from the sellers in regard to particular kinds of merchandise offered for sale, but also in seeking out those who deal in it, for their remuneration depends wholly on their effecting a transfer.

It will be readily perceived that the buyer is liable to be duped by the gobetween in regard to quality, and particularly with regard to price. There is a great inducement for him to prevaricate or falsify while negotiating on the subject in question with the two principals, and oftentimes there is an opportunity to do so with comparative impunity, or with few chances

of detection. It is the interest of the seller and the gobetween to close a bargain at high rates. Sometimes the latter is led to ask of the buyer a higher price than the one actually demanded by the seller or owner, in the hope of making a larger sum than his ordinary percentage would be. The seller is sometimes privy to the deception practiced by the gobetween, and comes to an understanding with him in regard to the manner of dividing between them the extra sum paid by the buyer, over and above what was really demanded by the seller. Foreigners in China have often been thus swindled by the rascality and the duplicity of those whom they have been obliged, by the established customs of society and pressure of circumstances, to employ as their gobetweens in buying or renting property. The gobetween, by coming to a private understanding with the buyer, is able sometimes, by dint of plausible prevarication or downright lying, to make more money for himself than the sum to which his regular commission or percentage would amount.

The facility for deception in regard to price, quality, and condition of property thus bought and sold is undoubtedly one of the worst features of this system of gobetweens in business as transacted among the Chinese. Except in regard to some staple commodities, the prices of which become generally known to the public, the seller and the buyer can not ordinarily be certain as to the real state of the case between themselves. Of course each knows what the sum is which he has paid or received, as the case may be, but he can not know the absolute truth in regard to the other party. The buyer is particularly liable to be duped by the gobetween through the complicity of the seller, provided the gobetween thinks he can practice the deception without the probability of detection. A regard to their reputation, and to the prospect of future employment by the principals, doubtless often has a great restraining influence over middle-men who are tempted to dupe and defraud.

Probably this system will be continued in China until newspapers and prices current shall have been established and patronized by owners and buyers of property generally, and until the numerous middle-men shall have embraced some other means of earning a living—a period which seems to be indefi-

nitely remote. At present, with all its objections, it is a necessary as well as peculiar institution; its abolition, without as good a substitute, would produce intolerable stagnation and confusion in the transaction of business. The Chinaman who has a quantity of tea, oil, wood, sugar, cloth, or paper for sale, but who should decline to comply with the established customs of society in relation to this subject, would not readily find purchasers for his goods. The tea trade with foreigners is almost exclusively carried on by the agency of gobetweens, the foreign principal on the one hand and the native principal on the other hand seldom negotiating with each other.

The gobetweens who devote themselves to the effecting of sales of the same general description of property, if quite numerous, often form themselves into a kind of union or club. The members of each of these associations meet in some temple once or twice annually, for the purpose of worshiping and rendering thanks unto the god it has adopted as *patron*. Wholesale dealers, importers, retailers, and manufacturers must conform to the rules which the gobetweens make, or they would find it impracticable to dispose of their goods on profitable terms, and with dispatch.

In important cases, especially in the case of the sale or the renting of houses or farms, or betrothal in marriage, the name and signature of the gobetween are necessary to the validity of the written instrument. In case of future trouble in regard to the subject, the gobetween is involved, and is required by custom, if not by law, to aid in its settlement. His responsibility ceases only with his life.

There is another class of gobetweens who correspond more nearly to commission merchants at the West than the class above described, having extensive warehouses or godowns, where the owner may deposit his goods for inspection and sale. The buyer in these cases oftentimes employs a gobetween of the class first spoken of to make his purchases. He is obliged to pay the employés or hired men in the establishment a small percentage on the value paid for the goods, and sometimes is required to reckon a certain per cent. on his purchase, which goes to the commission merchant as part of his commission, the balance being deducted from the sum received for the goods sold. This class of middle-men or commission

merchants is quite numerous; many of the most extensive warehouses or stores among the Chinese belong to it.

Females are extensively employed as gobetweens in the transaction of some kinds of business, as in the sale of female slaves, in the hiring of nurses in wealthy families, in contracting marriages, in buying female ornaments and attire, when the nature of the case requires access to the ladies in the private apartments. For their services they receive compensation regulated by the circumstances of the case, or by the peculiar customs of society relating to the subject.

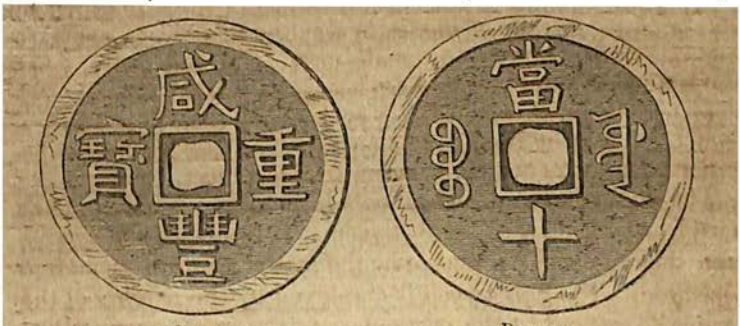
The engagement of individuals in marriage is always done here by the agency of a gobetween. The persons chiefly concerned have usually no voice in the matter, nor are they often consulted. The gobetween is employed by the parents of the parties to attend to the particulars of the engagement. The sum of money to be given by the family of the bridegroom to the family of the bride as her dower, the time of the wedding, and the various subjects which come up for consideration, are discussed and decided exclusively and entirely through the agency of gobetweens.

Banking, Bank-bills, and Cash.

The native banks of this place are quite numerous, and the bank-bills in use are noted for their unique appearance, and for the difficulty of being successfully counterfeited. The banks are not under government inspection or control. Any individual who has the capital, or a company of individuals who can furnish the necessary funds, may establish a bank and issue bills, without getting a charter or any kind of permission from the government.

A few years ago, the mandarins at Fuhchau issued bank-bills in behalf of the imperial government, in consequence of the extreme scarcity of the common copper cash. The government also issued iron cash, which at first were received as of equal value with the copper cash. But the iron coin soon was counterfeited in great quantities. It also became rusty. The government bills, being payable in iron coin at par with copper, became very unpopular and greatly depreciated. The value of a dollar in government bills or iron cash was at one time, in 1858, eighteen or twenty thousand cash. The gov-

ernment finally bought up the iron cash and withdrew its bills from circulation, leaving the private banks to supply the paper currency as before.*



Obverse. Reverse.

FAC-SIMILE OF CASH COINED BY THE LAST EMPEROR, HIEN-FUNG, who reigned from 1851–61, representing ten common cash.

Some of the banks are of long standing, and, as their proprietors are known to be very wealthy and sufficiently honest, their bills are in general use in the transaction of business. Their bills are of various denominations, as representing cash, dollars, or silver; and of various values, from four hundred cash, five hundred cash, six hundred cash, one thousand cash, etc., as high as several hundred thousand cash; from one dollar up to several hundred or even thousands of dollars; and from one tael of silver to hundreds or thousands of taels of silver. Experience proves that there is little comparative

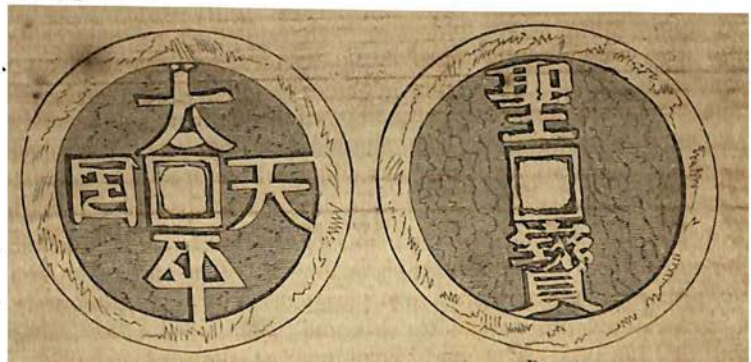
* "The invention and priority in the use of paper money by the Chinese is now generally admitted. Klaproth, Chaudoir, and others have given details, to some extent, regarding the history of this currency. From native records we learn that it was first used by the imperial government in the ninth century, and was continued with intervals till near the close of the fifteenth; from which, down to recent times, no attempt has been made to revive the practice. The extensive use of promissory notes, however, in various parts of the empire, and the exhausted state of the imperial treasury, has suggested the desirability of another attempt, by this means, to relieve the state from the financial pressure, and, after a cessation of four hundred years, government banks have again been opened in the large cities for the issue of a new paper currency. The success that has attended the experiment is not such as to promise a long continuance of this expedient."—See "Coins of the Ta-Tsing, or present Dynasty of China," by A. Wylie, Esq., laid before the Shanghai Branch of the Oriental Society, Nov. 17, 1857.

risk from counterfeiters. A bill is generally preferred to the cash which it represents, unless the owner wishes to make use of the value in the purchase of small articles, or for the purpose of making various payments with it. The real risk in the use of bills arises from the liability of the bank to fail suddenly.

The outline of the bill, with various devices to make counterfeiting difficult, is engraved neatly on a solid block of brass in the case of wealthy banks; poor proprietors of banks use hard wood instead of brass. The right-hand margin is made an inch or more wider than the left-hand margin of the block of brass or wood, for a purpose which will be mentioned shortly. The value of the bill and the day of issue are filled in with the pen, and one or more words to facilitate the detection of a counterfeit. Various stamps, large or small, round, or square, or oblong, some of which are very curiously and elaborately engraved, are impressed on different parts of the bill, using red or blue ink. These add very much to the neat and pretty appearance of the note, and are believed usually to have some secret or private mark, and are very difficult to imitate with precision and exactness by counterfeiters.

But perhaps the use which is made of the wide right-hand margin furnishes the greatest security against counterfeiting. On this margin are stamped or written various words, phrases, or sentences, before the bill is cut off or trimmed and put into circulation. When every thing is ready, these stamped or written sentences or phrases are cut through by a sharp knife, leaving the right-hand margin of the bill about the same width as the left hand, though it presents a very different appearance. Of course the edge of the right-hand margin of the bill, and the edge of the paper which was cut off from it, will precisely match each other; but, as the sentences have been cut into two parts, part of the words and stamps will be on the bill and part on the slip of paper cut off. These slips are all carefully kept in a book form ready for reference, each slip containing the value, date, and private marks of the bill corresponding to it. On the presentation of a bill for payment, if there is the least doubt of its genuineness, reference is made to the corresponding proof-slip, and the banker or his clerks know immediately whether it is genuine or counterfeit. A suc-

cessful imitation of the written sentences and words, the blue and red stamps, which are found on the right margin of a bank-bill, and which have been cut through on a line parallel with the left-hand margin, it is almost impossible to make so exact, precise, and minute as to fit the preserved proof-slip.



Obverse. Reverse.

FAC-SIMILE OF CASH ISSUED BY THE LATE LONG-HAIRED REBEL EMPEROR, who had his capital at Nanking, called Cash of the "Great Tranquillity Celestial State."

When a new bank is opened, custom demands that the proprietors, the head directors or clerks of the principal neighboring banks, and the principal money gobetweens who are connected with them, shall be invited to a feast at the expense of the proprietors of the new bank. Generally, after this feast, these neighboring bankers, unless they have especial reason to distrust or be dissatisfied with the new banker, are willing to recognize the new bank, and use its bills, according to custom. The bank gobetweens also consider the new bank as now established, and do business with it on the usual terms, as with old banks in good and regular standing.

The bills are all made payable on demand. If the holder of bills against a particular bank presents them for payment, he may be paid in cash, or the current bills of other banks, or in silver or gold according to the current rate of exchange. It is not entirely at the option of the bill-holder what shall be the equivalent given him, but more at the option of the banker, especially in case of an emergency. As a general rule, however, the wishes of the bill-holder are complied with. Cash bills are usually paid in cash.

It is an established custom in this place, that if a bank is not able to discharge its obligation immediately on the presentation of bills by redeeming them in some way, the holder of the bills may seize hold of any thing in the bank and take it off, to the full amount of his demands, *if he pleases to do so*, and there would be no liability for prosecution for theft or misdemeanor. Instances have occurred when some rascals and their accomplices have tried to find, or, rather, make occasion for rifling banks, by calling in a body, and simultaneously presenting their bills with loud outcries and insulting remarks, and, by their improper conduct, have caused what seemed to be a temporary suspension of payment. Occasionally, at such times, a seeming pretext has been given, through fear of actual robbery on the part of the bankers, and their assistants and clerks, for the crowd of rascals to pretend that the ready money in the bank was short, and that they were in danger of not getting their bills cashed, all which has resulted in their beginning to plunder the bank. And when an excited and interested crowd has begun such a work, it is exceedingly difficult to prevent the completion of the undertaking. There are plenty of beggars and idlers or vagabonds in the streets who are only too happy to assist in such an exciting and profitable sport as robbing a bank. Instances are not very rare when banks have been completely riddled of every portable thing worth carrying off, even to the sleepers and the rafters. Strictly speaking, according to custom, only those who have bills against the bank have any right to engage in helping themselves to the payment of their demands. In fact, however, the vast majority of those who engage in gutting a bank, under the plausible pretext of its not having money to redeem its bills, are those who have no bills against it, and who, in truth, are nothing but thieves and robbers.

In the year 1855 there was an unusual panic among bill-holders. Several banks had just failed, that is, had been unable to redeem their bills on presentation, and had been robbed of every thing in their offices by bill-holders and by the lower class of the populace, who joined them in plundering. The viceroy determined to make an example of a few, in order to avert impending anarchy and universal distrust. Early on a certain morning bills were presented for payment by many

persons at a respectable bank located on the south street in the city. A large crowd assembled, and soon a robbery of the bank commenced by a multitude of persons. Several of these rioters who had no bills against the bank were arrested by the police, among whom were a poor chair coolie and a respectable neighbor of the bank, a dealer in rice. The viceroy, as soon as he heard of the circumstances, and of the arrest of these men, who manifestly had no plea but robbery for engaging in the "gutting" of the bank, determined that they should be beheaded, without trial, at once, and in the street where the robbery was committed. His subordinate officers endeavored to dissuade him from the sanguinary measure, fearing that the populace would rise *en masse*, and murder the mandarins, and inaugurate a revolution, should these men be thus beheaded; but the viceroy was firm, arguing that it was the best, if not the only means of preventing universal anarchy. He issued his warrant for their execution, and the wretches were immediately taken out into the public street in front of the bank and decapitated. All this occurred, and the report had spread all over the city and suburbs before nine o'clock in the morning. The viceroy was correct in regard to the effect he said it would produce. The summary act at once quelled the disorderly rabble, and no such disposition to rob a bank contrary to custom—that is, by persons who, according to custom, had no right to embark in the pillage of a bank, because they had no bills against it—was manifested in this city or suburbs for a considerable time.

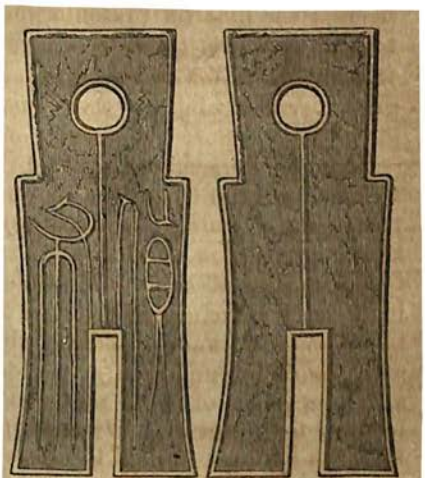
Sometimes a rumor is spread abroad that a certain bank is in danger of breaking, or that it is being "run"—that is, billholders against it have become frightened for some reason, and are presenting the bills they happen to have for payment or redemption. At such times, all, whether living in the city or suburbs, who have bills against it, are in haste to bring them forward in time, lest the bank should really fail or be robbed in case ready funds should be exhausted. This rush of persons who really have claims against it adds to the confusion and excitement. On these occasions the friends of the bankers rally around to aid in keeping order, and the idlers and vagabonds assemble in the contiguous streets, ready to assist should their services be in requisition to rob and tear

down. Should the bank be robbed at such a time, such a fact frees the proprietors of it from all obligation to redeem their still outstanding bills, unless they should be pleased to redeem them. It is believed that most of those who engage in banking in this part of China are honorable enough to do their utmost to redeem their bills, should they honestly fail or lose so much money in the business as to determine them to close their banks. Such persons usually have two words written in large characters, posted up on a conspicuous part of the premises, which intimate that they will "hereafter pay" or redeem their bills on presentation. This notification amounts to a request that those who have their bills will present them without delay for redemption. It also implies that they are desirous of closing up their business, and that they do not at present propose to issue any more bills of their own.

Some bankers, when they find that there is danger that they will be "run," if they have reason to fear the result adopt the precaution of publishing that they will "hereafter pay." After this precaution no gutting or running of the bank is permitted, according to custom. Sometimes, after a running of the bank has commenced, the bankers manage to send a confidant to come to an understanding with a mandarin, who immediately sends his underlings to close the doors, and post large and long strips of paper on them in one or two places, in the form of the letter X. These strips have, among other characters, the name or title of the mandarin who orders them to be pasted up. The bank is regarded as sealed up by this process, and no running is allowed. After having them officially sealed up, they proceed to settle their accounts more at their leisure than they otherwise might have been obliged to do. It is hinted that the mandarin who assists them in the manner above mentioned is always willing, for a consideration, to lend them his influence. Gutting a bank is considered disgraceful, and therefore very undesirable by respectable bankers. "Not unfrequently several bankers agree to help each other with money in case they are run.

The Chinese probably are not a whit behind Westerners in speculating in the value of silver. The value of sycee or dollars, in cash or bills, fluctuates sometimes largely from one day to another, and even from hour to hour of the same day. This

fluctuation is said to be managed principally by speculators in money, aided by the bank gobetweens and the proprietors of the principal banks. When they have reason to believe that a large sum of money has arrived or is about to arrive, owned by traders who desire to invest in produce, they manage to have the price of silver become lower than usual. On the other hand, if they know that there is a considerable quantity of silver in the shape of sycee required by Chinamen to take away to other parts, then the value of sycee or dollars, as compared with cash, becomes at once higher than usual. Speculators in money who have capital, resident at this place, of course take advantage of these changes and fluctuations to buy bills or silver when cheap and plenty, intending to sell them when dear and scarce.



Obverse. Reverse.

FAC-SIMILE OF ANCIENT CASH, COINED DURING THE HAN DYNASTY, ABOUT A.D. 9.

In ancient times, some emperors coined cash in the shape of a knife and other fanciful shapes. These are now highly prized as curiosities, and are not in general circulation as coins. Coins of modern times are round, with a small square hole in the centre. Ancient coins are used oftentimes as charms or amulets against evil spirits. Some kinds are used in divination.

In 1850, a dollar was worth in bills or cash at this place 1400 cash. In 1854 it was worth 1750. It is now (August, 1863) worth 1050. The large importation of silver, or its equivalent in value, to pay for the teas purchased at this port, has kept down the price of dollars, and, consequently, in most branches of native trade there is very little business, because silver, brought hither by Chinamen to purchase native products, exchanges for so small an amount in cash or bills, in which the price of articles is usually reckoned here, that they can not af-

ford to change their silver into cash and purchase what they desire to take away. They are sure of doing a losing business. When dollars or sycee command a high price at the banks, native business is brisk. A dollar or a tael purchases then much more of native products than when the price of a dollar or of a tael is low. The price of native commodities does not fluctuate nearly as much as does the price of silver.

In 1864, a copper mille, a copper cent, and a silver ten cent piece came into circulation at Hong Kong (an island less than one hundred miles from Canton, belonging to England), and were made a legal tender there. These were coined in England, but were designed for use in Hong Kong. Each coin contains Chinese and English characters denoting its value. Silver dollars, having Chinese and English characters, were in process of coinage in England, and a mint was to be erected at Hong Kong. The mille, or cash, which was equal to one cent—fixing the value of a dollar at one thousand mille—was very popular among the Chinese. They took them into the adjacent Chinese territory, where they were often sold at the rate of seven or eight hundred for a dollar. Probably these four new coins, or some of them, will circulate at par extensively in China as soon as they can be supplied in large quantities, and after their value becomes known and es-

tablished. They are very neatly executed. The mille is much smaller and lighter than a Chinese cash, and has a round instead of a square hole in its centre. The cent is about the size of an American cent, and the dime corresponds very nearly in size to an American dime. A more convenient currency than the common copper cash is greatly needed in China.

Money-lending Clubs without Interest.

It often occurs that an individual desires to have a certain sum of ready money to use, but which he finds himself unable to command. Instead of borrowing the sum and paying the exorbitant interest demanded by money-lenders, and instead of trying to raise the sum among his friends as a gift or as a temporary loan, he endeavors to induce them to form one of several kinds of clubs, the immediate object of which is to furnish him with the desired amount, but the future effects of which will be to supply the same sum to each one of its members, without the usual heavy interest.

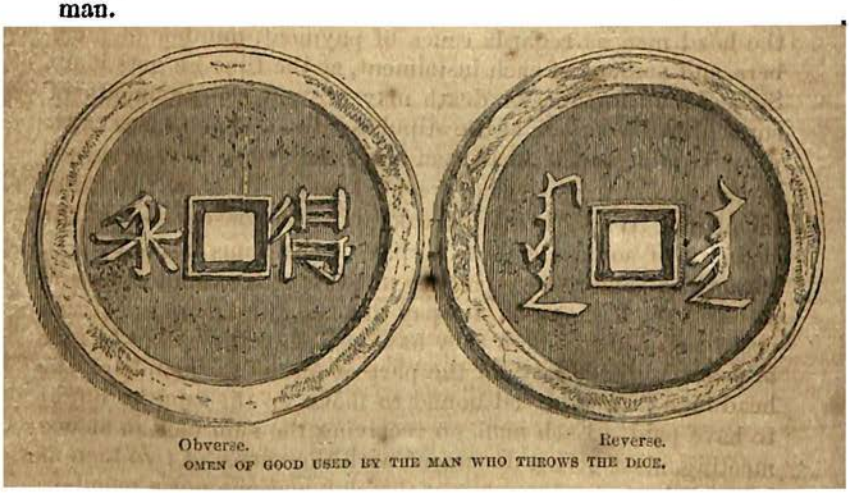
He induces a trusty friend to become second or assistant, he being its head or principal. Having prepared a number of red envelopes, each containing a small sum of money, he calls upon his relatives and friends who are able to engage in the club, and who, he desires, should enter it, explains to them his plans, states the amount he wishes to raise, each member's share, and all needed particulars. Those who are willing to engage in the club receive one of these envelopes as a kind of bargain-money, and after that they may not withdraw without his consent, or unless he fails to secure the required number of names. They are regarded by the customs of society as bound or pledged to perform their part in the contemplated union. In case of not succeeding in obtaining the requisite number of responsible names, the undertaking falls through.

Many friends and relatives are willing to engage in a club to aid a person when they would not contribute to give the needed sum to him, and many are willing to try and form a union professedly for their benefit, when they would not receive money as a gift, and when they would be ashamed to ask their friends to contribute money for their use.

The Shaking Club.—This club is thus named from the frequent tossing of dice by its members. The number of mem-

bers is not fixed, varying from five to twenty or more. Suppose the sum to be raised is 100,000 cash, and the number of members is ten, each man's share will be 10,000 cash. Suppose the time for the payment of the shares is quarterly, there being ten payments, it will require two years and a half before the business of the club will be perfected.

The business is all managed by the head man and his assistant, and the meetings of the club are held at the house of the former, or at the place he appoints. He is at the expense of a feast for the members of the club the first time they meet, it being the time when he receives the sum of 100,000 cash, including the sum which he is supposed also to pay in, though really he does not provide it, but only receives 90,000 from the other members. At this first meeting no dice are thrown, it being well understood that the sum is to be taken by the head man.



Obverse. Reverse.

OMEN OF GOOD USED BY THE MAN WHO THROWS THE DICE.

At the next meeting each member brings his 10,000 cash, which is given to the one who, on casting the dice, gets the highest number of spots, the head man and his assistant not engaging in the casting of dice, the latter, according to the rules generally adopted, taking his 100,000 cash at the third meeting of the club without any appeal to the dice.

At the fourth and every subsequent meeting, those who have not drawn the sum throw the dice according to the rules

of the club, to decide who shall take the 100,000 cash. All who have previously drawn the sum, excepting the head man and his assistant, at any meeting of the club are expected to contribute a small sum for the incidental expenses, as paper and refreshments. If any thing is left unexpended at the close of the tenth meeting, it is considered as belonging to the man who has waited until this time when he receives his 100,000 cash.

In this manner, provided each man fulfills his pledges, each man will have paid into the club 100,000 cash, and each have received back the same amount. While his payments will have been small and at intervals, the sum received back will have been at one time.

The principal drawback against this method of raising money is the great uncertainty of every man's fulfilling his part, according to the by-laws of the club. These are fixed upon by the head man as regards times of payment, number of members, and amount of each instalment, at the time he gets it up. Sickness, misfortune, or death may prevent the payments of some of the members at the stipulated time. Such cases cause much trouble to the head man and others who have received their allotted money, who are held responsible by the other members. When the club breaks down in consequence of the inability of some members to pay in the sums agreed upon, those who have received money must return in small sums and at intervals, if they can not pay at once, the amount received *over and above* the sum they have paid into the club. In case of positive dishonesty on the part of one of its members, the head man is considered bound to make up the sum he ought to have paid. Each man, on receiving the sum paid in at one meeting, must give a document with the names of two men as his security, one a member of the club and one not a member, pledging himself to the proper fulfillment of his responsibilities in the case. Probably few cases of downright dishonesty occur in connection with these clubs, because the members are generally mutual and firm friends of each other, and especially of the head man.

Sometimes a club is got up among friends for comparatively very small sums, as in shares of two, four, or six dollars. Poor men who can not raise the sum desired at once, but who can

save enough to make a payment every quarter or oftener, sometimes engage in such clubs. In all cases, whether for large or small sums, whether the number of members be few or many, or whether the intervals between payments be monthly or quarterly, the same principle is kept in view, the obtaining of a round sum of money for use without the payment of interest, to be refunded in instalments at intervals.

The Snake-casting-its-skin Club.—This union or club is so called from the circumstance that the head man, the one for whose benefit the money is subscribed, pays it back to the members by regular instalments, as may be agreed on when formed, just, as it is said, *the snake sheds or casts its skin gradually, or at regulated intervals.* There is no need of an assistant in the working of this club. The members subscribe and pay money but once. There is no division of this money among them; the head man takes it all for his own use when it is paid in, which is done at its first and only meeting. At this time he prepares a feast for its members. The money he then receives he agrees to refund to the subscribers of it at regular intervals, by uniform instalments, in the order decided on by the drawing of lots, or by the throwing of dice, at the time of its being paid in. Each member must wait until his turn arrives for receiving back the money he subscribed.

The Dragon-headed Club.—This club is named "*dragon-headed*" because the first payments made by its members are much larger than subsequent payments, resembling, it is said, *the Chinese dragon*, in the circumstance that *its head is much larger than its body.* The number of shares, times of payment, etc., are arranged by the head man at the time he solicits the names of his friends as members.

Suppose the number of members is twenty, including the head man, and the first payment is 10,000 cash on the part of all but the head man, who advances nothing, but receives all that is paid in, the amount is 190,000 cash. In case the meetings are held quarterly, every three months after the first meeting the head man pays into the club 10,000 cash, and each one of the other members pays in 1000 cash, making, in all, 29,000 cash. It is decided by the throwing of dice to whom this shall be paid. In this manner, in five years from the commencement, the head man will have paid into the club 190,000

cash, the amount he received at its first meeting, and each of the other members will have paid in 29,000 cash, and have received back the same amount. The proportion between the first and succeeding payments agreed upon by the parties concerned, of course, will be the rule for any club.

Trading and Shop-keeping.

There is little of the free competition in this land which prevails at the West, in regard to the price of goods, cost of labor, etc. Those engaged in the manufacture of the same kind of articles often combine together in fixing the price at wholesale. Those who sell by retail similar descriptions of goods combine together to fix the retail price. The main and professed design of this is for mutual protection. Unless there should be such concert some would undersell the rest, who, to secure a portion of the trade in the article, would be obliged to lower their price. Soon there would be, say the Chinese, ruinous competition and great fluctuations in the price of the raw material and of the manufactured article. The fact that a certain shop-keeper is among those who have combined together in regard to the price of the commodities offered for sale in his shop is indicated to the public by two characters printed in a large form on red paper, and posted up in a conspicuous part of the establishment. According to theory, those who have agreed to sell at certain prices dare not openly sell at lower rates; for, if the fact should be known to other shop-keepers engaged in the same business, the offender would be obliged to pay a fine in money sufficient to defray the expense of a theatrical exhibition, or of a certain number of tables at a feast of those engaged in the sale of the same article, according to the particular by-laws by which they agree to fine themselves in case of nonconformity.

All engaged in some kinds of business are obliged, not by law, but by custom, to enter into the union, and abide by the rules and pay the fines. Should any person, on commencing business, decline to enter the union, or refuse to pay the fine on violating its rules, he would be injured in his business, and tormented in a variety of ways by those interested, until he would be made willing to yield.

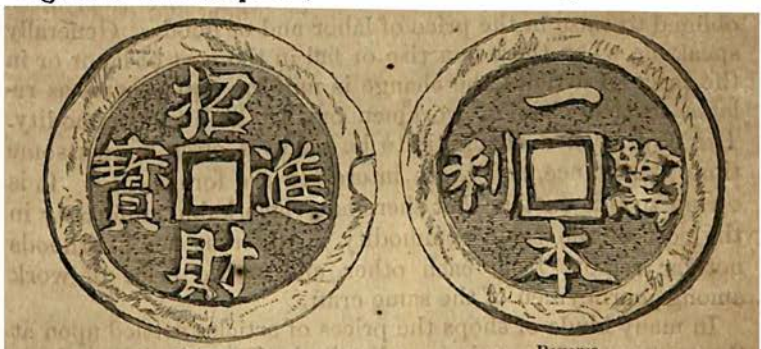
Journeymen in the different professions or trades, as carpen-

ters, tailors, etc., also combine among themselves, each class or trade by itself, in regard to price of labor and other things which interest them particularly. Their employers, at the appointed time, must conform to the new rate of wages adopted. Employers of journeymen and shop-keepers are thus often obliged to raise in the price of labor and of goods. Generally speaking, when there is a rise or fall in the cost of labor or in the price of articles, the change is uniform and general as relates to that class of workmen or that kind of commodity. The day when a change is to be made is often known some time in advance, and those interested are forewarned. It is owing to this custom that there is a remarkable uniformity in the cost of the same commodity in different neighborhoods not far remote from each other, and in the price of work among journeymen of the same craft.

In many kinds of shops the prices of articles settled upon at the meetings of the unions or by the head men are sometimes written out or printed, and pasted up for public reference in the shops concerned. These are often appealed to by the shop-keeper to show the customer that certain articles can not be sold for less than certain prices, under penalty of paying certain forfeitures.

Some shops profess to sell goods at the true price—less than first demanded, they affirm, they will not take. These go by the general name of *shops which have not two prices.* They pretend to offer genuine or perfect goods at the real price, and to make no distinction between their customers, whether man or woman, old or young, a city gentleman or a country rustic. These shops used formerly to be more honest, and were much more to be depended upon than at the present time. Now they will deviate from their pretensions—at least, many of them—if a good opportunity to cheat or overreach presents itself. Very many shops make no pretense of selling genuine goods, and at the proper price. These, of course, defraud and shave their customers in every possible method. *The only-one-price stores or shops* are much more trustworthy than the others; though they do not live strictly up to their advertisements, they cheat less than those who make no pretensions to have only one price. The shops to whose notice "not two prices" there is prefixed the character meaning

"true" or "truly," making it read "*truly not two prices*," the Chinese believe to be much more reliable and honest in their dealings than those which only have the notice "not two prices." These establishments also enter into agreement in regard to uniform prices, like the common shops.



Obverse. Reverse.

OMEN OF GOOD LUCK PUT BY SHOP-KEEPERS IN THE BOTTOM OF THEIR MONEY-BOX, THE REVERSE MEANING "WITH A PRINCIPAL OF ONE TO MAKE TEN THOUSAND."

Usually about the third or fourth Chinese month, the shop-keepers, journeymen, and master workmen who have entered into unions regulating their business, meet together in some temple to feast, behold theatrical shows, amend their rules as deemed best, and consult about their affairs in common. It must be borne in mind that each class meets by itself, as oil-sellers by themselves, clothiers by themselves, masons by themselves, bankers by themselves, etc. Each party selects, as its place for this anniversary meeting, generally, or perhaps always, a temple devoted to the worship of the god or goddess which is adopted by the individuals concerned as their patron or protector. Offerings are made, and incense and candles burnt, on such occasions, before the divinity worshiped there, as an important part of the programme of proceedings, in the hope that his or her aid will be secured in this manner to enable them to conduct their business wisely and profitably. The time selected is generally a lucky one, ascertained by referring to the Imperial Calendar. The expenses connected with this feasting, theatrical performances, and worship of the patron divinity, are defrayed by the fines of those who have transgressed the by-laws of the unions, and by annual voluntary taxes levied on

each member. They have a committee who have the power to call extra meetings in case of an emergency, to decide subjects which do not fall within their province, or in regard to which they wish to have a general consultation of the parties concerned. It is a part of their business as head men to report those who violate the rules of the union, and collect the fines.

The commission merchants dealing in fish, wood, fruits, etc., on the second and the sixteenth of every month make a feast in their hongs, attended with the burning of incense, candles, and mock-money before the god of wealth and the tutelary deity of the district. The design of this feast and the worship of these imaginary beings is professedly to honor them, hoping to lead them to bless the proprietors of the establishment with success in trade. Sometimes these feasts are attended with considerable expense in providing provisions of extra good quality and kind, as fowls, fish, pork, goat's flesh, crabs, vermicelli, and wine. After having been presented before the gods worshiped as offerings, these eatables are taken away and prepared for immediate consumption by cutting up, cooking over, and flavoring, when they are feasted on by the proprietor, his clerks, and workmen. While eating, the proprietor or his proxy takes the wine-pitcher and pours out for the others, expressing his warm thanks for their assistance in carrying on his business. It would seem that, in fact, this bi-monthly feast had the double object of propitiating the favor of the gods worshiped, who are regarded as the bestowers of wealth and prosperity, and the good-will of the clerks and workmen who are employed in conducting the trade. If the gods aid the proprietor, and his employés are faithful to their trust, he imagines that he will rapidly make money.

The owner or the captain of the junks and smaller boats engaged in carrying produce and passengers to a distance, before reaching their destination most generally has a similar feasting on good things, offered first to the Sailor's Goddess. The food is then given to the boatmen. The professed object of this sacrifice is to conciliate the favorable regard of the divinity worshiped, securing the vessel against robbers and shipwreck, and causing the voyage to be prosecuted with good winds and to a profitable issue, without sickness and death.

Every heathen shop-keeper, banker, and merchant, whether living in the city or suburbs, has a place in his establishment devoted to the worshiping of the god of wealth and the tutelary divinity of the district. The words "god of wealth" are usually only written or printed on a piece of red paper, and pasted up on the wall or partition, in front of which incense and candles are burnt. Seldom is there an image of this god. When an image is used, it resembles an old man having a white face, but black whiskers. The local deity referred to is most commonly represented by an image of wood or of clay, resembling an old man in a sitting posture, having a red countenance, but white whiskers, and having two assistants, one standing on each hand. When no image is used, he is often represented by four characters, meaning "the god of happiness, virtue, and uprightness," which are written or printed on red paper, and pasted up behind the table or shelf which holds the censer and the candlesticks used in burning incense and candles. Sometimes, however, a square or oblong piece of board is neatly varnished, and the four characters are engraved on it and gilded. Not unfrequently is a portable niche, made somewhat in shape like a house, provided by the shop-keeper or banker to hold the images or the tablet. In case there is no niche used, they are placed on a shelf or table in a convenient part of the establishment. Morning and evening are three sticks of incense and two small candles regularly lighted before these gods, in the hope of thereby engaging their protection and assistance in the management of business so as to increase in wealth. Besides this daily worship, on the birthdays of these divinities there is made unto them special and sometimes expensive offerings of food, which, as usual, is afterward taken away and eaten by those connected with the establishment. These idols are also generally worshiped by men connected with Chinese yamuns on the first and the fifteenth of every month by the burning of incense and candles, and on the recurrence of their birthdays by meat-offerings and by theatrical plays.

On the evening of the second and sixteenth of every Chinese month, in the street in front of many shops, stores, banks, etc., where trade or business is transacted, and before some dwelling-houses, a quantity of black coarse incense (but no

candles) and mock-money and mock-clothing are burnt. These things are designed for the benefit of the wandering spirits of beggars, lepers, etc., in the lower regions. It is supposed that this course will in some manner result in preventing the purchase of unsalable articles, and the commencement of unprofitable plans of business generally, and the coming of persons simply to inquire the price, not designing to buy.

The above notice of several customs relating to trade and shop-keeping shows that the business transactions of the common people are intimately connected with superstitious views and with idolatrous worship.

Miscellaneous Business Customs.

When a Chinaman is engaged to make any thing to order, he invariably demands *bargain-money*. By this expression is meant a certain sum, which will be reckoned on the completion of the article as so much on its price. This is often spoken of as money with which to buy the raw material or to pay the workmen. But the real reason is to *make the contract binding on both parties*, according to Chinese custom. It is not customary to consider any simple verbal contract binding without the giving and reception of a sum of money, however small. After a man has received the bargain-money, he may not refuse to fulfill his part of the contract unless he brings and offers to the other party twice as much as he received as bargain-money. If he received five dollars, he must proffer the other party ten dollars, and the latter can not afterward compel the maker or the seller to perform the contract, whether he receives or declines the money offered. Of course he may receive or decline to receive the money, just as he chooses. In either case the bargain is annulled. On the other hand, the one who bargained for the manufacture or the purchase of certain articles, and who sealed the bargain by paying bargain-money, can not be obliged, according to custom, to take the articles and pay the balance due, if he is willing to lose the sum advanced. If he declines to carry out his part of the contract, the other party has no other recourse but to submit, keeping the sum received as bargain-money. He can not be compelled to restore it unless the article ordered is not finished according to contract. This custom is in full force between

Chinamen. Many of the native traders and manufacturers have learned that a verbal contract entered into between them and foreigners, without the interchange of bargain-money, is considered binding by the latter, and often the former demand no money in advance unless their own means are really too limited to carry out their part of the contract.

It is almost universally true that the family which binds out a son to be an apprentice of any of the *common handicrafts* is obliged to furnish all his clothing for the whole period of his apprenticeship, and his food for one, two, or three years, or until his services become remunerative to his master.

An apprentice to a banker, or to a pawn-shop, or any similar lucrative profession or employment, as jeweler or clock-maker, usually furnishes his own food and clothing for the whole time. These apprentices often come from the more wealthy class of society than do the lads who learn the coarser trades, as shoe-making, tailoring, etc. It is on account of the poverty of their parents that there are so many unemployed lads in China. They can not afford the comparatively great expense of clothing and providing food for their children during the whole or a large part of their apprenticeship. On the other hand, on account of the large number of applicants for places to learn trades and professions, the masters make their selection of the best, and are obliged to refuse many of those who apply, causing oftentimes poor lads to look to their own families for support from year to year, without the prospect of a respectable and lucrative profession in the future; hence so many coolies, porters, and rowdies, who have no professional employment, and who are obliged to obtain their living from day to day as they best can.

It sometimes occurs that an apprentice, while living on the premises of his master, or that a recently married wife, dies suddenly or commits suicide. In such cases the father and brothers, as well as other near relatives of the lad or of the wife, often go to the shop of the master or the house of the husband and demand an explanation, believing or pretending to believe that the death was caused by poisoning, or the suicide was brought about by a series of ill treatment and abuse. Sometimes the exasperated relatives of the dead demand the payment of a large sum of money before they will return home

and consider the grievance settled. If not satisfied or pacified by money or the solemn promise of it, they often proceed to beat the family of the master or of the husband, destroying furniture, as tables, chairs, or crockery, and injuring every thing that they can find belonging to the offending party. The officers, in such cases of revenge, do not interfere, unless their assistance has been invoked by one of the parties. Instead of thus "*beating man's life*," as the proceeding is called, the aggrieved party sometimes, in the failure of threats to extort pecuniary satisfaction, and concluding not to beat and destroy, as above described, endeavor to prosecute the other party before the mandarins for murder or some related crime. A few years since a large and flourishing paper-store in the city was sacked on the occasion of one of the apprentices having committed suicide. His relatives and personal friends came in such numbers, and were so exasperated, that the owners of the store were glad to escape with their lives, and the paper and the movable furniture that was not stolen was destroyed or thrown into the street. Nothing was left but the heavy and immovable kinds of furniture, and the bare walls, to mark the spot of the once flourishing paper-store.

Money is often loaned by bankers and by private individuals in China, as in other lands, by giving adequate or satisfactory security. There is a singular custom here of obtaining money for use by depositing silver for security, which is sometimes resorted to by wealthy men. An amount of silver more than equal in value to the sum borrowed is deposited in the bank as security. The bank, however, may not use this particular security-silver on any account. To prevent its use, and at the same time to have it accepted as security by the bank, the owner of it employs men to act as witnesses, and in their presence it is examined and sealed up in the bank, where it must be carefully kept with unbroken seal. Its owner now receives from the bank the amount he desires in bills or cash for the use he purposes. On the payment of the sum borrowed from the bank, with the stipulated interest, he is allowed to take away the sealed parcel of silver he left in the bank as security. He goes without the use of the silver deposited, on which he gets no interest, while he at the same time borrows nearly the same amount of bills or cash, on which he agrees to

pay monthly interest. The true explanation of this singular course is sometimes found in the very variable price of silver from time to time. The one who borrows money and pays interest on it, while he deposits a larger sum of sycee in the bank as security, does so oftentimes from the conviction that the sycee will rise considerably in value as represented in bills or cash during the time it acts as security, so that when it is taken out from the bank it will be worth more in bills or cash than the sum he borrowed plus the interest paid. In other words, he intends to make money partly by speculation on the sum borrowed, and partly by the sum given in as security being not only worth more at the end of the time specified (if reckoned in bills or cash) than it was when deposited in the bank, but even worth more than sufficient to pay for the interest of the money borrowed. Sometimes deeds of lands or houses are put in the bank as security.

Men who do business as wholesale merchants or agents for wholesale dealers do not give long credit to their retail customers. It has become a fixed custom for retail store-keepers to pay in ready money, or to promise to pay in ready money in one or two months, on certain specified days. These days are the *second* and the *sixteenth* of every month. The clerks and hired men are furnished with bills, to collect the sums due on these days from the retail customers of their employers. The clerks and servants go around to the creditors. If these pay promptly, they would be again trusted, should they desire; if they delayed payment, and gave no reasonable or satisfactory explanation, the wholesale dealer or his agent would be slow to trust them another time. Oftentimes payment is made in two instalments, as on the second day a part, and on the sixteenth the balance—seldom or never on other days.

As an available means of raising small sums of ready money, frequent recourse is had to the numerous pawn-shops at this place. Large public pawn-shops are licensed by the government, and are often quite wealthy. To carry on these establishments with success a large capital is required. The articles pawned are kept, unless redeemed, for three years nominally, but, in fact, only twenty-seven months, when they are liable to be sold for the benefit of the establishment. An im-

mense quantity of clothing of all kinds is to be found on the premises carefully stored up, and labeled so properly that any garment can be produced very shortly after being demanded in order to be redeemed by its owner, or the holder of the bill which describes it. The legal rate of interest required on sums loaned on the security of property received varies according to the amount advanced at one time. For sums under two taels, three per cent. per month, or thirty cash for every thousand, is the present rate. For sums between two and ten taels, it is two and four tenths per cent. per month, or twenty-four cash for a thousand. For sums over ten taels, two per cent. per month is the established rate. These rates are higher than used formerly to be the legal rates. Although at a very high interest compared with Western rates of interest, the people avail themselves quite frequently of these pawnshops to get money for immediate and urgent use, trusting to the future for means with which to redeem the articles they pawn. The money they receive is all good, no bad or small cash being allowed, and when redemption money is paid, they, in like manner, pay in large and perfect cash, no small, bad, or counterfeit ones being received. If payment is made in bills, a few cash per thousand must be added for the expense of bringing the cash home to the pawn-shop from the bank.

The surplus funds belonging to the temples devoted to the "*Five Emperors*," and to some other gods at this place, are sometimes put out at the enormous rate of sixty per cent. per month. This money is under the control of a committee of the temple, who always demand good security when they lend the money. It is loaned in small sums, as in bills of five hundred cash each. One can borrow several bills if he produces satisfactory security. The interest on each bill is ten cash to be paid daily; but if, for any reason, the borrower does not pay up the daily interest for ten consecutive days, he is expected to take another bill, the hundred cash he owes being deducted from the sum, so that he actually receives only four hundred, but must pay interest on five hundred. He pledges himself to pay three hundred cash interest for every five hundred cash borrowed per month until the principal is returned. Money can be obtained in small sums on much more advantageous terms than these by any one who can give good securi-

ty; and the only reasonable or plausible explanation why a man should be willing to hire money at the ruinous rate of sixty per cent. per month is that he flatters himself that the gods, which are the real owners of the funds, will bless him in his use of them—in other words, that he wishes to find favor with the bankers, the gods. Few people borrow this kind of money at the exorbitant interest now referred to. Still, it is asserted that it is occasionally done.

Chinese landlords oftentimes experience much trouble in regard to the collection of the rent for houses or land leased to tenants. The latter seem frequently to act on the principle that possession is nine points in law, and, after a few regular payments of rent-money according to contract, begin to offer less than the sum agreed upon. If this sum is received, the amount tendered is often lessened the next time, or the day of payment is delayed. Unkind words follow; and, as litigation is proverbially dubious in regard to the justness and the promptness of the magistrate, very much depending on the amount of bribe-money presented to his honor and his satellites, landlords usually shrink from invoking the law, and resort to the established custom of ordering the obnoxious or dilatory incumbent away, giving him the *privilege of remaining three months without rent from the date of the notification.* Landlords who serve this notice are content to have the premises vacated at the time intimated, not demanding the arrearage of rent, however great it may be. As a general rule, any one who rents a house is at any time liable to be ordered to leave at the end of three months' warning, if the rent is not paid promptly. If the rent is paid promptly the owner can not easily recover possession of his house, even by offering three months' rent free, or the equivalent in money, if immediately vacated. Sometimes the owner has felt obliged to sell the premises in order to get a tenant out of them. The buyer of it may order a tenant out of the house, giving him three months' use of it free of rent, or, if the tenant prefers, by paying him three months' rent down, as the price of immediately vacating it. The expenses of removal are estimated to be equal to the rent-money for three months. The new owner is not in any wise bound by the contract of the previous owner to rent on certain terms, though he is bound by custom to

give the tenant three months' rent free, or its equivalent in money, in order to have the premises vacated.

When a Chinaman wishes to borrow a certain sum of money, but does not wish to pay interest, and yet has landed property, as houses, or a rice-farm, which he is not willing to sell in order to raise the required sums, he often resorts to the following method of *mortgaging his property:* He seeks for a man who is willing to let him have the needed amount of ready money, taking a kind of mortgage on the piece of property, as house or farm. A certain number of years is fixed upon, during which time it is impossible to redeem the property, the one party using it without rent, and the other party using the money without interest. After the expiration of the specified time the premises may be redeemed by the payment of the sum borrowed, provided the real owner has the money to spare and desires to redeem it. If he should not wish to redeem the premises by returning the money which he borrowed, the lender of it can not compel him to redeem it; the borrower continues to use the money without interest, and the lender to use the property without rent. The latter party, generally speaking, is content that the money should not be returned, as the sum lent is usually considerably less than the property was worth at the time of the mortgage. The property becomes, to all intents and purposes, the property of the lender of the money, unless the borrower of the money should wish to redeem it. It is competent for the latter to borrow money with which to redeem it, or to sell it if he pleases, the buyer consenting to take it as encumbered by the mortgage. When one buys it of the owner he expects to redeem it. The possessor of the property may rent it or sell it, or again mortgage it, even on the express understanding and provision that the real owner may redeem it whenever he pleases and is able to do it. The owner, on mortgaging his property, of course gives over into the hands of the other party a document, duly witnessed, stating definitely the terms of mortgage.

A great deal of property in this city is mortgaged in the manner here described. Oftentimes, to furnish a good title to a buyer to certain property, the claims of persons holding papers which relate to mortgages made a score or a hundred

or more years previous must be redeemed or settled by the family of the real owner. In such cases, if the property is valuable, obstacles are thrown in the way of settlement by the party having possession, and reasons for delays are created, in order to give the owner as much vexation and trouble as possible.

CHAPTER VI.

MERITORIOUS OR CHARITABLE PRACTICES.

Distribution of Moral and Religious Books and Tracts: Their Subjects various.—Twelve Sentences of good Words.—Fifteen Supplementary ones.—*Reverence for Lettered Paper:* Baskets and Furnaces for Lettered Paper.—Lettered-paper Society.—Ashes of Lettered Paper, how treated.—Scale of Merit and Demerit.—*Native Foundling Asylum:* Supported more as an Act of Merit than of Charity.—How regulated.—Nurses, if faithful, rewarded.—Girls taken away as Wives.—*Societies for the Relief of Indigent and Virtuous Widows:* These Societies few.—Regulations of one connected with the Temple of the God of Literature.—Rules of one connected with the Municipal Temple.—The God of the Temple its patron Divinity.—*Societies relating to Marriages and Funerals:* Contributions to aid one in defraying the Expenses of his Marriage or the Funeral of his Parent.—A kind of Savings' Institution.—Society to purchase Coffins for the Corpses of respectable Strangers.

Distribution of Moral and Religious Books and Tracts.

ONE of the methods invented by this people by which they fancy they perform acts of merit is that of engraving and distributing books and tracts admonishing the age. A vast amount of this work is done every year, principally by literary men and candidates for promotion in literary rank, or by men connected with the administration of the affairs of large temples. Oftentimes the distribution of such books is done in the performance of a vow, either as a thanksgiving for favors supposed to have been received from the gods, or in order to procure particular benefits from them in the future. In connection with the literary examinations of candidates for degrees, there is much of this distribution performed. The design of the distributors, or those who are at the expense of the books and tracts given away at these times, is to acquire by so doing a fund of merit which will aid them to succeed at some of the regular literary contests. The object in view is a selfish and personal one, terminating in the donor and his family—not a benevolent one, prompted by the desire to do good to others.

These books relate to a variety of subjects, such as the slaughtering of cattle, the eating of beef, reverence for printed or written characters, the eating of vegetables, filial piety, the drowning of female children, the repairing of roads and bridges, etc. The subjects are treated in the peculiar manner of the Chinese, either exhorting to do or to refrain from doing, and enforcing compliance with the sentiments inculcated by the use of arguments and considerations peculiarly Chinese. They generally hold up some temporal good as the reward of compliance, and sometimes refer to calamities, misfortunes, and distresses endured by particular individuals at certain times as being the punishment inflicted by heaven or by the gods for non-compliance. Most of the larger books state where they may be had by those who wish to engage in their distribution, and contain the names and residence of some of those who have already printed and distributed them, as well as the number of copies they have given away. The sentiments inculcated, oftentimes even in the same book, belong more or less to the various popular religions, as Confucianism, Buddhism, and Tauism, being designed to suit all sects of religionists, and to meet the approval of all classes of the people.

Some time since, an aged priest of nearly seventy years, of the Buddhist sect, employed as the keeper of a rich and splendid temple dedicated to the honor of the goddess of sailors, presented to some who called to see the temple a volume of the above general description, saying that it "was a most excellent work." The book purports to have been written by a certain "doer of good works," a native of Suchau. It has been engraved and republished in this part of China, to accommodate those who wish to embark in the meritorious employment of distributing it. Among its contents are "twelve sentences of good words." Each sentence is followed by a few lines of comment on its meaning and of exhortations to its practice, and by a verse of poetry of twenty-eight characters of similar import. As a sample of the sentiments of these moral books, designed to *admonish the age*, a liberal translation of these good words is given:

Twelve Sentences of Good Words.

1. You should not disobey your parents.
2. You should not quarrel with your brothers.

3. You should not indulge in depraved and bad acts.
4. You should not utter injurious words.
5. You should not drown female infants.
6. You should not wound the conscience.
7. You should not obtain money by false pretenses.
8. You should not beat down articles below the proper price.
9. You should not destroy animal life.
10. You should not be remiss in doing good (*i. e.*, meritorious) works.
11. You should not throw down on the ground kernels of rice or any lettered paper.
12. You should not eat the flesh of the dog, nor beef.

Immediately following these "twelve sentences of good words" are fifteen supplementary ones, also designed to *exhort the age*. They are each followed by explanatory and hortatory remarks, but by no poetry. These are as follows:

You should not commit fornication.
You should not commit murder.
You should not impose upon the orphan or the widow.
You should not curse and swear.
You should not open a gambling-shop.
You should not smoke opium.
You should not be the gobetween in regard to the marriage of a widow.
You should not instigate men to engage in quarrels or assaults.
You should not plan how to deceive people.
You should not act, or hire others to act, an obscene theatrical play.
You should not oppress the poor.
You should not forget benefits received from others.
You should not charge an exorbitant interest.
You should not neglect the family graves.
You should not burn the coffins of the dead.

These are given as examples of the doctrines and the commandments of men taught by this people, and popular among them. It is worthy of specification that these examples are all *negative*, telling what should not be done. They do not *positively* inculcate any virtue — only by inference. While some of the sentiments are highly important, how trivial as well as false are others of these "good words," so lauded and so much admired.

Missionaries universally regard the distribution of these books and tracts briefly described above, and the respect professedly paid to their sentiments, as great obstacles to the reception of the Gospel. The Chinese usually apply the same term to them and to the books and tracts circulated by mis-

sionaries from abroad—"*volumes which admonish or exhort the age.*" They are, however, quick of discerning the vast difference between the sentiments of the native books and those of foreign origin. While they praise the sentiments of their own books, they assert that the sentiments of the books of foreign origin are unsuited to their tastes, customs, and views. Although they may do well enough for foreigners, who are pleased with them, they are of no use in China! They prefer those writings which teach the performance of so-called meritorious acts to those which teach men to repent of their sins, and rely on the merits of the Savior.

Reverence for Lettered Paper.

Among the national characteristics of this people is the respect shown to paper on which Chinese characters have been written, printed, or stamped. This respect is carried to an extraordinary and absurd extent in this part of the empire. Four characters on small slips of paper, usually about five or six inches long, calling upon the people to "*reverence lettered paper*," are posted up on walls and houses in a great multitude of places in this city and suburb. Small baskets, holding about a peck, and having this slip pasted on the outside, are found every where, hung up by the wayside, on houses and shops, designed to hold any lettered waste paper which the people in the vicinity happen to have. Furnaces, holding from half a bushel to several barrels, are quite frequent, in shape like a house or a pagoda, built by the side of the most frequented streets as well as more retired alleys. These have an inscription like that on the baskets, and are designed to contain waste paper while it is being reduced to ashes. The smaller furnaces are usually attached to buildings, while the larger ones are built up from the ground with brick, and oftentimes are stained with various gaudy colors.

Chinese characters are often styled "the eyes of the sage," and sometimes "the tracks or marks which the sages have left behind." It is said, "If one protects or respects the eyes of the sages (*i. e.*, Chinese characters), it is just the same as protecting his own eyes from becoming blind." Those who do not, in their conduct, evince a respectful regard for lettered paper, are likened to a "blind buffalo." It has become a prov-

erb that those who do not reverence the character in this life will be likely to be born blind when they come into the world the next time. Such persons, it is taught, "will receive the very heaviest punishment of hell." Unquestionably there are a great many who have a superstitious dread of becoming blind in case they do not respect the written or printed character, in accordance with established customs.

MAN WITH BASKETS GATHERING LETTERED PAPER.

A society, called "Lettered-paper Society," having from eight or ten to a hundred or more members, exists quite numerously here, the object of which is to secure the Chinese character from irreverent use. Generally, each society erects a furnace in which to burn to ashes the waste paper its agents may collect. Each employs one or more men, whose business is to go around the streets and alleys, collecting every scrap of lettered paper which may have fallen to the ground, or which may be found adhering loosely to the walls of houses or shops. Some men gather together refuse lettered paper, old account-books, advertisements, etc., which they sell to the head man or agent of these societies, often getting only half a cent per pound, or even a less sum. These societies purchase large numbers of small baskets, which are labeled with the name of the society to which they belong, and then distribute them among shop-keepers and householders. Paper deposited in these baskets is taken away by the agents of the societies. The members of these societies each contribute monthly a sum of money to defray the expenses of gathering and buying the waste paper.

The ashes of this paper are carefully put into earthen vessels and kept until a large quantity is collected. They are then transferred to baskets, and carried in procession, attended by the members of the society in their best apparel, through the principal streets of the city or suburbs, to the bank of the river, where they are either poured out into the water, and allowed to float down into the ocean, or placed in a boat and taken several miles down the river, or, as some say, near its mouth, before they are emptied into the stream. A band of musicians is hired to accompany the procession, who play on their instruments as they pass along the streets. The members of the society carry each a large stick of incense, already lighted, held reverently in one hand before them as they pass along.

Sometimes a society is connected with a large temple; or the prosecution of the object for which the society is formed is intrusted to the trustees or the committee who have charge of the temple. In a certain large temple, erected a few years ago, thirty or forty earthen vessels were once seen, holding more than half a barrel apiece, devoted to containing the ashes of lettered paper until carried forth and emptied into the river. In the fall of 1859 I happened to meet a procession, consisting, in part, of about a hundred men, each carrying two large baskets of ashes, which had been collected by a society connected with the largest and the richest temple within the city. It was passing, with much pomp and show, along the main street in the southern suburbs, *en route* to the banks of the Min, attended by a large number of well-dressed gentlemen and a band of music.

A kind of small portable earthen vessel is sometimes made at the expense of private individuals or of societies, and given away to literary individuals, or held for sale at cost, designed for burning to ashes waste paper in dwelling-houses or in shops. These ashes are carefully done up in packages, or kept in a large vessel until disposed of in some public way, or delivered over to the agents of the societies.

The tracts and books given away by those disposed to engage in meritorious acts relating to "reverencing lettered paper" are very explicit in discriminating between different degrees of merit and of demerit, which depend entirely on the

manner and the extent of treating respectfully or disrespectfully the character. The merit or the demerit, it is taught, will effect favorably or unfavorably the fortunes of each individual person, and of his posterity, more or less, for several generations. For the sake of illustrating the subject, a few out of a large number of specifications found in the books referred to will be given:

He who goes about and collects, washes, and burns lettered paper, has five thousand merits, adds twelve years to his life, will become honored and wealthy, and his children and grandchildren will be virtuous and filial.

He who engraves tracts on reverencing lettered paper, and distributes them to people, has five hundred merits, will be forever without blame, and will beget many honored children.

He who forbids another to wipe any thing dirty with lettered paper has fifteen merits, and will become prosperous and intelligent.

He who uses lettered paper to kindle a fire has ten demerits, and he will have itching sores.

He who in anger throws down on the ground any lettered paper has five demerits, and he will lose his intelligence.

He who tosses lettered paper into dirty water, or burns it in a filthy place, has twenty demerits, and he will frequently have sore eyes, or become blind.

It is the learned, the talented, and the influential who are principals in these societies, and who engage in the preparation and distribution of these books. All classes, however, are united in cherishing these sentiments, and engaged in practicing these customs relating to the reverencing of lettered paper. It is a matter of great astonishment to the Chinese that foreigners do not in like manner reverence their foreign characters when written or printed on paper.

Many professedly think that, by reverencing the character as above denoted, they only evince a proper respect for the ancient sages who invented them and who taught their use. In these ways, they aver they exhibit nothing but a due appreciation of the value of letters in the transaction of governmental, commercial, literary, and social affairs generally. But it is easy to perceive that the large majority of the people, in accordance with the sentiments of the tracts and books circulated among them, actually attach a great amount of merit to this reverencing of the character. They number it among the good and meritorious works, the performance of which entitles one to success in life, to freedom from calamity and sickness, or to prolonged old age, etc.

Native Foundling Asylum.

In this city there is a native foundling asylum, where young children who have been cast away by their parents are supported for several years, or until provided for in some manner. Many of the circumstances mentioned are important, as far as foreigners are concerned, only as illustrative of Chinese society and sentiments—only as showing how this people do among themselves, and what are their motives, real or professed, for their conduct.

At present it is under the control of eight or ten of the literati and of the gentry, who, as trustees, take turns in the superintendence of its affairs. They employ to aid them two assistants, two door-keepers, and wet-nurses according to the number of foundlings. A physician is engaged to visit the asylum at least once every five days, to prescribe for the children and the nurses, if sick. It is a part of the duty of the assistants to prepare a written report of matters connected with the asylum every ten days, for the inspection of the acting superintendent, and a list of expenses every month.

A record is kept of the year, month, day, and hour of the birth of every child received. These items, and the ancestral names of its parents, and a few other particulars, are usually written out on a piece of paper found with the child. When not thus furnished, the time of its reception into the asylum only is recorded. The one who brings a babe to the asylum deposits it in a certain place, beats a drum suspended near by, and departs. The drum announces the arrival of another foundling.

The monthly pay of each wet-nurse is one thousand eight hundred and sixty cash. If she can spare nourishment for another child, and there is one for her to take care of, she receives the additional sum of one thousand cash per month. If, at the end of a month, the child under the charge of a certain nurse is doing well, she having been careful and attentive to her duties, she receives a present of from two to five hundred cash. At the end of every three months, the child being still alive, she receives another present of from four to six hundred cash. When a foundling has the small-pox or the measles, and at the end of one month from the attack is in good condi-

tion of health, its nurse is presented with five hundred cash extra for her care.

The girls may not be taken out to be courtesans nor to be slaves, but only for wives—not for concubines, nor for inferior wives. When one makes application for a girl, the te-paou, or local constable of the district where the asylum is located, must make strict inquiries about the man, his object and circumstances, lest deception should be practiced.

Very often the parents of a foundling make application for their child after she has been in the asylum for a few months or years. In case she is alive, and the records of the institution are properly kept, this is easily done, by mentioning its family or ancestral name, and the precise time of its birth. Should they have furnished these items at the time of its deposit at the asylum, the child can be identified, and would be delivered up to those who sought for it. It is supposed, reasonably enough in such cases, that the person who can give these items must be one of its parents or sent by them. Sometimes parents may regret the casting away of their babe, or their pecuniary circumstances may have become better, and they determine to take it home.

Only girls are left at the asylum. In case, however, boys should be left there, they would be cared for, if they lived, for several years, and then bound out, as apprentices, to a useful trade, unless demanded by their parents. The rules of the institution would admit of raising boys as well as girls, but, in point of fact, boys are not thus deserted by their parents. They are always regarded as valuable acquisitions, even to poor families. With girls, however, the case is far different; they are usually regarded as unprofitable children in the family, and often are either drowned by their parents, or left to die by the roadside, or sold or given away to be the future wives of the sons of friends, or taken to the asylum.

The expenses of the asylum, comparatively speaking, must be large. The funds are obtained from the rent of buildings and landed property, and from contributions from rich men, the gentry, and mandarins, and any one who is disposed to take part in this good or *meritorious* work of saving alive, and of raising those children who would otherwise be destroyed by their parents. It is commonly reported that those who

have the management of its funds and of its business make considerable money by false entries in the books, and false reports in regard to the number of nurses and infants supported, etc., and it would be strange if they frequently did not thus take advantage of their position to defraud.

The number of infants who die in the asylum is said to be astonishingly large in proportion to those received, showing a great lack of proper attention and food; or, perhaps, a large proportion of the deaths may be fairly attributed to the exposure of the infants before they have been actually received into the care of the institution. A system of rewards has been adopted, the object of which is to stimulate the nurses to take good care of their charges. Small as these sums given as presents and rewards really are, they have a salutary influence upon the nurses. Still, it is estimated that many more than half of the foundlings die in the course of a few months after reception.

The foundlings are almost always betrothed and taken away long before they arrive at womanhood. Should, however, one be left unengaged on arriving at a marriageable age, and should an acceptable applicant for a wife present himself, she is led out to him, with her face and head closely veiled. The parties proceed to perform the worship of heaven and earth, after which they depart as husband and wife, she seated in the red sedan invariably used by a bride of respectable character while being conveyed to her husband's house. On arriving at her future home, the ceremonies are performed, and the festivities are enjoyed, usual at weddings. He who marries a foundling, of course, belongs to the lowest class of society as regards money and wealthy friends. While there is no positive disgrace attached to marrying such a wife, none do it who are able to procure a wife whose parents are known. It is much cheaper to get a wife from the asylum, if there happens to be a girl of adult age in it, than from a respectable family by the aid of a gobetween. Usually, a successful applicant is required to pay to the managers of the institution only a few thousand cash for its benefit, while, were he to marry a respectable girl of known connections, she would cost him a much larger sum.

It is bad, indeed, to know that, such is the condition of Chinese society, an institution like this is needed to save the lives

of those innocents, born in wedlock, who otherwise would be summarily destroyed by their parents; but it shows, also, a very perverted state of public conscience for the opinion to prevail that to help in the support of it will be regarded by the gods as a meritorious deed, and that it will redound in some way, and to some extent, to the promotion of the donor's private interests, or the health of his parents, or the prosperity of his descendants.

Societies for the Relief of indigent and virtuous Widows.

These societies are not numerous, nor are they very vigorously supported.

Such a society is connected with a temple of the god of Literature, located on East Street in the city. The money which it dispenses quarterly, on the first day of the first, fourth, seventh, and tenth months, is derived from the interest or profit of the original sums contributed by the rich and the mandarins, invested in houses or farming lands, or lent to pawnshops. The sum now given to each widow receiving its aid is only three or four hundred cash per month; it formerly was five hundred cash. In case she has a son, this sum is continued until he becomes sixteen years old—if she has no male children, and she remains unmarried and retains a good character, until her death. When her son marries, he receives four or five thousand cash to assist in paying expenses. Should she die while receiving help from this society, five thousand cash are paid to her family to aid in burying her corpse. Should she marry again, her allowance stops at once. Those who are accepted out of the applicants for this charity are furnished with a paper by the officers of the society, which is posted up on the front door of their houses, stating their names, and that they are aided by the society, etc. Candidates, unless they have influential friends, are obliged, generally, to wait a considerable time after their names have been duly registered before they are accepted, or until a vacancy occurs on the list of beneficiaries, caused by the death or marriage, etc., of some widow, as the number aided is regulated by the amount of money received from the use of the principal belonging to the society. On receiving a new applicant into the number of widows aided, she is furnished with a receipt-book. Great care is observed

that the *receipt-book* presented by each successful applicant at the time of the quarterly payments in Chinese fashion, is a genuine one, as the directors are liable to be deceived by forged ones.

Another society is connected with the municipal temple of the city, and is conducted in a different manner from the one just mentioned. Its members are usually rich men or gentry, who agree to furnish money *monthly* to aid a definite number of respectable widows, who must comply with the regulations of the society, each member specifying the number of persons he pledges himself to aid, whether one or more.

A blank book, designed to be presented on the reception of money, and in which the payment of money received is to be recorded, is given to the successful applicant, in which the name of her deceased husband and the date of his death, her maiden name, her present age, and various other particulars, are mentioned. In the front part of this receipt-book is entered the name of the individual who furnishes the money to the widow, her own maiden name, and the name of her deceased husband, as a kind of preface. At the close of this written statement is another sentence, intimating that the persons concerned, according to their ability in the service of Siang Huong, the municipal god, with united hearts put forth their strength, reverently fearing the gods which are above, and guarding against the criticisms of beings which are below.

In order to determine which one of the applicants shall be received to fill a vacancy, on a propitious day a list of their names is made out on a piece of paper, and burnt before the idol, to inform the god of the business to be transacted. Then lots are cast before it, and the widow whose name is on the lot drawn is the accepted one.

A certain paper is given her, which she is to post up on the outside of the front door of her residence. This enables her residence to be easily recognized, and informs her neighbors of the circumstance of her receiving aid. It amounts to a public advertisement, and makes it very difficult for her subsequently to practice deception on the society. Should she have a son, on his arrival at the age of twenty years she must report the fact, and deliver back to the society her receipt-book, when she will receive as a finality four thousand cash.

He is now supposed to be old enough to support his mother and her family. If she has only one son, and he should die before his twentieth year, and the fact should be properly reported and recorded, she can continue to receive money until her death, should she neither marry, adopt a son, nor forfeit her place by misconduct.

When the widow dies, on her friends returning her receipt-book back to the society, and reporting the fact, they can receive three thousand cash toward defraying her funeral expenses.

In case she is very poor, and on her decease her friends find it exceedingly difficult to find means to buy a coffin, on representing the fact to the society, a coffin is granted for her remains; but instead of the three thousand cash given by the society when no coffin is provided, they receive only one thousand cash to aid in defraying the expenses of her funeral.

What has been said is sufficient to indicate the prominence given to the charity for the aid of poor and worthy widows. For a young woman left a widow to remain unmarried, and lead a reputable life, is universally regarded as very virtuous in itself, and creditable to herself and her family; a second marriage is looked upon as a disgrace and as unchaste. The gentry and men of wealth who contribute funds to aid such widows if destitute, are applauded and held in high estimation by the common people. The contribution of money for this purpose is spoken of as a "good" and as a "meritorious" deed. Doubtless it is done oftentimes in consequence of a vow made before some idol for the promotion of selfish ends, as success in business or study, or recovery from sickness, more than because the donors desire, from disinterested motives, to benefit those who are the recipients of their contributions. These societies are found in connection with temples. The transaction of a part of the business of the society in connection with the municipal temple, as above represented, is done in presence of the divinity there worshiped, which is regarded or adopted as the patron god of the society. It is done, too, with the burning of incense and candles; and, from some statements made, one is led to infer that it is regarded as an act of worship and of reverence for the god of the temple, and that this god is believed to direct in the selection of the widows to be

aided, out of the number who are candidates, and whose names are on the lots cast in its presence.

Societies relating to Marriages and Funerals.

The Chinese are especially noted for their desire to have marriages and funerals in a showy or popular manner. Oftentimes much more money is spent in securing a "respectable" funeral or marriage than can be easily afforded by the family most immediately concerned.

It not unfrequently occurs that the sum of money required to celebrate the funeral of one's parents, or the marriage of one's son, can not be raised on account of poverty. At such times a kind of "society" (to use the Chinese expression) is formed for the purpose of collecting the sum needed to bury the parent or to marry the son in a respectable manner. Both of these objects are regarded with favor by all classes of society, and to aid one who is very poor in accomplishing either is looked upon not only as a benevolent, but also as a kind of meritorious act. Neighbors, relations, and personal friends of one who wishes to marry a wife, or to bury a parent, but who is very poor, and unable to do it in a style which shall be creditable to the family, are very frequently willing to subscribe money to help to defray the expenses. The money thus subscribed is given, not lent, to the family or person needing it. Generally some friend or relative interests himself in the case, and goes round with a subscription paper, giving what is thus obtained to the other party. It is not very reputable to be the recipient of money in this manner, although there is no positive disgrace attached to its reception, nor to the poverty which renders it necessary or highly acceptable. There is more *honor* in *giving* than in receiving charitable aid to promote a funeral or a wedding. In a similar manner, money is often received by a widow to defray the expenses of the burial of her husband.

There is also a kind of voluntary society formed by the poor people of a neighborhood for the purpose of having ready money for use when their parents shall die. The members of this society are adult children of living parents. They meet, and appoint or select some responsible or wealthy man in the vicinity as treasurer and director. They agree to pay into

his hands, monthly or bimonthly, as on the first, or on the first and the fifteenth days of the Chinese months, a small specified sum. This he receives and lets out on interest for short periods, or he uses it in his own business as capital, agreeing to refund the sum received, with a stipulated interest, on demand, or on very short notice, in case of the decease of the contributor's father or mother. The sum which the members of such unions or societies desire to accumulate in this manner is usually from twenty to forty thousand cash. In case one's father or mother should die before the stipulated sum should have been accumulated, he is allowed to draw the amount required by giving good security that the balance over and above what he has paid in shall be promptly handed over to the treasurer in the specified instalments. In case the contributor fails to pay in the sums at the proper times, his security must do it.

When the principal and interest amount to the sum specified on forming or joining the society, and the person for whose burial it was designed to provide should be still living, the depositor is allowed to draw it out. He usually spends it in the purchase of a coffin and of grave-clothes, to be used some time in the future by the still living parent. The dutiful and affectionate son may again begin to make another series of deposits for use when death shall actually have summoned his aged progenitor away. The money may not be drawn out before it has amounted to the stipulated sum, or until a parent of the depositor has deceased.

The kind of society now spoken of really is a kind of *savings institution* for the particular purpose specified, the provision of money for the burial of parents.

Some eight or ten years ago there lived a very rich banker in this city, who was famed for his willingness to aid the poor by receiving small sums of money on deposit, to be paid back with interest when death invaded the family of the depositor, and removed a father or mother. Usually, however, the business is managed by a responsible neighbor, or a kindly and benevolently disposed rich man living in the vicinity of those who constitute the society.

In connection with the various divisions or companies of the Chinese army at this place there is an institution similar in its object to the one just described. A small part of the monthly

wages of each soldier is kept in reserve by the paymaster, so as to be ready for use when a parent of any of the soldiers concerned dies. There are, it is said, very few, if indeed any, of the common soldiers who do not engage in this method of securing some ready money with which to bury their parents, or who do not agree among themselves to help each other to money in case of the death of a parent.

Sometimes people, in view of their own decease, having few or no relatives and friends on whom they can rely for aid, form themselves into a kind of club or society, the object of which is to supply funds for use when they themselves shall die. They subscribe or deposit money in specified sums, and at stipulated times during a period of three or five years, after which they put the amount collected out at interest in some responsible man's hands, until it shall be needed to buy their coffin, provide their grave-clothes, or pay other necessary expenses connected with their decease.

There is a kind of benevolent company or society at this place, the design of which is to aid the exceedingly poor to bury their dead, or to provide funds for the purchase of coffins to contain the bodies of respectable strangers who die here. These coffins are kept uninterred, in hopes that they will be claimed and taken away by the friends of the deceased. Should no claimant appear and remove them, or the coffins become much decayed, the company pay the expenses of burial. Sometimes a man is hired to collect the bones out of the decayed coffins and inter them, having first carefully put them in small coarse earthen vessels, each vessel containing only the bones from one coffin. The vessels are called *golden vessels*.

The expenses of this company are defrayed by contributions or subscriptions from officers, gentry, and rich citizens. It is regarded as a very commendable and meritorious work.

Enough has been said in describing these benevolent or charitable societies to indicate how much the people think of their own funerals or the funerals of their parents. Much of the time and strength of the adult sons of still living parents are spent in endeavoring to secure the funds needed, when their parents shall have deceased, to bury their remains—a singular result of the extraordinary culture of the sentiment of *filial affection*, for which the Chinese are so celebrated.

CHAPTER VII.

MERITORIOUS OR CHARITABLE PRACTICES—*Continued.*

Vows relating to the Lives of Animals: Two Kinds.—Vow not to kill a certain kind of Animal for a specified Time.—Vow to support or let a certain kind of Animal live.—Often done as a Thanksgiving for Favors received from the Gods.—*The Merit of eating Vegetables and abstaining from Animal Food:* Popular Distinction between some kinds of Meats and Vegetables.—Slaughtering Animals in a Time of Drought often forbidden.—Some vow never to eat Meat.—Others vow to eat only Vegetables for a specified Time or on certain Occasions.—Several kinds of Vows described.—*Popular Sentiments relating to killing the Buffalo and eating its Flesh:* The Work of the Buffalo meritorious.—Killing it for Food unlawful.—Butchers obliged to fee Mandarin Runners.—Tracts admonishing against the Slaughter of the Buffalo and eating its Flesh.—Let Beef-eaters beware.—The Advantages of refraining from eating Beef.—Several Stories relating to Beef-eaters.—*Miscellaneous Works of Charity and of Merit:* Hot and medicated Tea for Travelers.—Coffins for poor Families.—Wadded Garments for the Needy in Winter.—Refraining from doing or saying any thing to prevent a contemplated Betrothal.—A Lantern suspended in the Street at Night.—Repairing Bridges and Roads.—In case of a Calamity or Famine, to distribute Rice Porridge and Cakes to the Destitute.—The Gentry and the Rich at times sell Rice at less than market Price to the Poor.—To give Rice to Widows and Orphans.—No Town or County Poor-houses at Fuhchau supported by Tax.

Vows relating to the Lives of Animals.

THESE vows may be divided into two classes: one relates to not taking the life of a specified animal; the other relates to the *supporting* of the animal in view as long as it may live. Both kinds of vow are believed by the Chinese to be meritorious, and to be sure, other things being equal, to bring upon those who make and keep them the favor of heaven or the blessing of the gods.

Some vow under the open heavens, or in the presence of an idol, not to *kill* a certain kind of domestic animal for a specified time, as three, five, ten years, or for their whole lifetime. Usually, after this vow, such persons will not allow such animals to be killed on their premises. Sometimes they will eat

of animal food at another's house, as at a feast, or if killed and prepared by others. Generally speaking, however, they profess to abstain, with scrupulous care, from the eating of the meat of such animals as they have vowed not to kill. Both sexes make this kind of vow whenever they please, though the number of women who do it is much greater than that of men. It is asserted that those who make this vow usually keep it, lest some calamity should befall them as a punishment sent by the gods for their insincerity and faithlessness. The main and professed object of making such a vow is the obtaining of temporal blessings, as that their children may become learned in early life; wealthy, or honored, or that parents may speedily recover from sickness, and live to old age. Women often thus vow in order that their husbands may succeed in business. Barren married women frequently take this method of interesting the gods in their behalf, in the hope that they may then have male children.

Some vow, not specifically that they will not kill certain animals, but that they will "let them live." This vow includes the idea of providing the means of their support until they die of old age or by accident, should the case admit of making such a provision. This vow is made in regard to various kinds of domestic animals, as well as some kinds of birds and fish. In order to prevent their being stolen, and subsequently being used as food, as in the case of chickens, ducks, geese, and pigs, and also to save themselves any trouble in taking care of them, some persons place the animals they wish to have kept alive in a monastery, under the superintendence and care of the resident priests. In such cases they furnish food for them, or pay monthly a certain sum for their board. In a celebrated large monastery belonging to the Buddhist sect, visited in September of 1860, there were twenty horned cattle, including calves; sixteen goats and kids, ten geese, ten ducks, and scores of hens and chickens. Near the foot of the hill on which the monastery is located there was a herd of twenty or more horned cattle, of which about half were the domesticated buffalo. These were all supported by people who had devoted them to be kept alive, and had transferred the care and responsibility in regard to them to this monastery. Near the monastery is a fish-pond which abounds in large fish of various

kinds, not one of which will the priests allow, on any consideration, to be caught and eaten. These fish were originally placed there in the performance of vows.

Besides common fish, eels and turtles are "let live" as a work of merit. A kind of club or society connected with a large temple in this city annually "let live" a lot of eels which require a large number of men to carry. They are taken through the main street in the suburb to the river, into which they are put, and thus allowed to live. They are bought up for the express purpose of being thus turned into the water! A large quantity of mock-money and incense are usually consumed in connection with the "letting" of these eels live.

Generally speaking, only small wild birds are made the subject of the vow under consideration. The person who wishes to make it takes the bird in his hand before some idol, or under the open canopy of heaven, and, after expressing his heart's desire, lets the bird fly where it will.

The persons who vow to support a fowl sometimes vow also never to eat the flesh of such a kind of fowl; those who vow to support a pig, never to eat swine's flesh, etc.; but this is not always done.

The making of these vows is frequently accompanied by the burning of incense and vegetable candles, with much apparent solemnity.

It is worthy of especial notice that generally, or at least oftentimes, those who make these vows wait until they have received that for which they have expressed their wish, and then pay their vows, buying the bird or the fish, or selecting the animal and letting it live, according to their engagement with heaven or their patron idol. They vow, but do not perform until they have obtained that which they seek. In this point of view, the performance of the vow may be regarded as a thank-offering rather than a meritorious act.

It is always considered as an index of a "*good heart*" to let animals live, but not in the sense of a tender heart, or a heart easily affected by the pain endured by animals when dying. Both vowing to refrain from destroying animal life, and vowing to support certain animals as long as they live, are referred to by this people as an evidence of a good and virtuous heart, and as meriting future good fortune from the gods.

The Merit of eating Vegetables and abstaining from Animal Food.

The feeling that the eating of flesh is sensual and sinful, or quite incompatible with the highest degree of sincerity and purity, is a very popular one among the Chinese of all classes. It may be owing to the prevalence of the Buddhist religion. The leading of a religious life seems oftentimes to be intimately connected with the eating of a vegetable diet. Missionaries at first used to be regarded and described as "eaters of vegetables," until the fact became known that they did not make the prevalent and popular distinction between the eating of animal food and the eating of vegetables.

The Chinese divide all eatables into meats and vegetables. They have a saying that "among the vegetables are three kinds of meats," and "among the meats are three kinds of vegetables." It means that those who wish and profess to live only on vegetables may nevertheless not eat all kinds of vegetables. There are three species which they are not allowed to eat as vegetarians; these are *garlics*, *onions*, and *scallions*, which are reckoned, on account of their strong taste, as being substantially meats, though they are really nothing but vegetables. On the other hand, though they profess to eschew all animal food, yet there are three kinds which they are allowed to eat. These are obtained from salt water, and are believed to be themselves marine animals, or to be the productions of marine animals. On account of an insipid or indifferent taste, these are reckoned as vegetables.

The doctrine of the beneficial influence of eating nothing but vegetables has such force, in times of drought, that the mandarins occasionally issue proclamations forbidding the butcher to exercise his vocation. The restriction is in force for the space of three days, during which time, if one is caught by the underlings of the mandarins engaged in killing swine, goats, or cattle, he must fee them, else the meat would be seized by them. A small bribe on such occasions suffices to shut the mouths of those who would otherwise produce trouble. The interval while the proclamation is considered binding, the mandarins and some of the common people usually spend more or less in praying for rain at the temples, or in marching

in procession through the streets with gongs and images. The idea of forbidding butchering at these times seems to be that mandarins and people will be obliged to subsist on vegetables, unless they happen to have a supply of animal food on hand, and that this fact will be a proof of their *sincerity of heart while praying for rain*, which will be duly appreciated by the divinities who have control of the unfallen rain-drops.

Probably a large majority of the adult population of this place make, during their lives, some kind of vow in regard to abstaining from animal food, and living on a vegetable diet for a longer or shorter period. This is done with a view to the beneficial results in regard to themselves or members of their families. These desirable results are not sanitary, and do not relate to the health of the individuals concerned, except in general, but are mercenary, and concern the begetting of male children, success in trading or business generally, the attainment of literary excellence and rank, etc. The eating of vegetable food principally, or occasionally, is considered meritorious, and avowed in order to attain certain definite objects from the gods in general, or from the particular god or goddess in whose honor or before whose image the vow is made.

Unmarried females who vow to live on vegetables are called "vegetable virgins," and married women who live according to a similar vow are known as "vegetable dames." These are supposed to belong to the Buddhist religion, or to have imbibed the notions of that sect so sincerely and profoundly as to lead them to desire to live according to the Buddhistic tenets as far as this subject is concerned. They dress their persons, and comb and arrange their hair, according to the customs of the class of society to which they belong. They seem to think they can attain the reward of the Buddhistic heaven by the use of a vegetable diet. The term "vegetable Buddhas" is sometimes applied to males, to indicate that they have vowed to abstain from animal food and subsist on vegetables.

Vegetable-eaters divide themselves into two classes—*those who vow never to eat animal food while they live*, and *those who vow exclusively to eat vegetables at specified times or on specified occasions*, until they see fit to cancel the vow.

Vowers of the first class are much less numerous than the

second class. It is comprised of poor and rich, ignorant and learned. Comparatively many females, and but few males, make this vow. Eggs are included among meats, and wine is also put into the interdicted list, although it is always made of vegetables. The poor, who vow to live on vegetables, hope, if they do not receive any marked blessing, in consequence of so living, from the gods in this life, still to enjoy the proper reward of their self-denial in the world to come.

The second class of vegetarians form a numerous body, and is composed of people from all ranks and conditions of society. The end sought by this class is the same as the end sought by the other, as longevity, prosperity in business, or recovery from sickness, etc.

There are over a dozen kinds of vow of this class, some of which will be specified, showing how this people "*teach for doctrine the commandments of men.*"

Some promise not to eat meat for breakfast for a whole year. Those who make and carry out this vow are considered to have less merit than those who vow never to eat meat during the rest of their lives.

Some honor the goddess called "*The Mother of the Dipper*," one of the goddesses of children quite popular at this port. On the seventh, seventeenth, and twenty-seventh of every month during the year, and during the whole seventh month of every year, the females who make this vow are not allowed by it to partake of animal food.

Some honor the goddess of mercy by abstaining from meats during the third, sixth, and ninth months; others from the first to the nineteenth of the second, sixth, and ninth months; and others only on the nineteenth day of the second, sixth, and ninth months.

Some vow to honor the "*heavens and the earth*" by eating only vegetables on the first and the fifteenth of every month.

Some, if eating meat *when it thunders*, immediately stop eating, and go without meat all the rest of the day. If it thunders in the morning, they go without eating animal food for the whole day. The anger of the god of thunder is much dreaded here.

Some, in honor of the *god of the kitchen*, on the third day of each month refrain from the consumption of animal food.

Others select the ninth and the twenty-fourth, or the eighth and the twenty-third of each month, as the days on which they will eat vegetables in order to gain the favor of the kitchen god.

Some vow to eat nothing in the morning for breakfast either vegetables or meats, for a month, or for the time specified. This corresponds somewhat to the biblical idea of fasting, so far as the act goes, but not in regard to the object designed by the act. Many wives make this vow in order that their husbands may become rich or learned.

Some vow to refrain from meats on the seventeenth day of the eighth month, in honor of the god of thieves. It is estimated that probably about one half of the people make and observe this vow. This god is much worshiped at this port, to insure prosperity in the transaction of business.

Some people vow to the gods, in order to obtain certain ends, *to eat nothing but rice* (no vegetable or meat condiments being mingled with the clear rice) for a specified time, as one meal per day for a month or year. Some vow to eat nothing but clear rice on certain days, as the first and the fifteenth of every month, praying heaven and earth, or the gods, to grant the favor desired. After the making of the vow, on the days specified, the person, taking a lighted stick of incense in his hands, kneels down and eats the *clear boiled rice.* Sometimes the stick of incense is placed in a censer during the meal. Many more females than males make this vow.

There are other vows which are designed to honor the Moon, the Three Rulers, etc. But enough, and more than enough has, perhaps, been said to show the various forms which the doctrine of living on vegetables to the eschewing of meats, as a work of merit, has taken among this superstitious and idolatrous people. Their industry and perseverance in carrying out their vows are worthy of being expended in a better way. Many, doubtless, are faithful and conscientious in living up to their vows, notwithstanding the self-denial they experience in so doing.

Popular Sentiments relating to killing the Buffalo and eating its Flesh.

The term "buffalo," as here used, includes the two classes

of quadrupeds belonging to the *bos genus* found in China, and the word "beef" refers to the flesh of these animals without distinction.

The slaughter of buffaloes for food is unlawful, according to the assertions of the people, and the abstaining from the eating of beef is regarded as very meritorious.

The domesticated buffalo, on account of its aid in plowing, is considered as deserving of great praise, and as having great merits; and, therefore, men who enjoy the benefit of its toil should not consume its flesh. The law, it is said, permits the killing of the buffalo to be used in sacrifice to Heaven and Earth by the emperor, and in sacrifice to Confucius and a few other deified men in the spring and autumn by the high mandarins, but forbids its slaughter for purposes of food. Its flesh is not used in presenting meat-offerings to gods and spirits in general worship by the people, nor are candles made of buffalo-tallow burnt before idols.

Although the law forbids, custom allows the killing and selling of beef, on the butchers paying a percentage to the runners and policemen in the employment of mandarins. The law has become long since a dead letter, so far as this matter is concerned. It is said that, should any mandarin make inquiry in regard to the beef exposed in the streets for sale, the answer given would be that it was the flesh of a buffalo which had died, or which had been killed by accident. The enforcing of the law would be found, by a mandarin who should attempt it, exceedingly difficult, so long as butchers and sellers of beef are willing to bribe his underlings to screen them.

Sometimes it occurs that beef can not be obtained at the stands where it is usually exposed for sale. The explanation often given is, that the butchers and the employés of certain officers are at variance in regard to the percentage to be paid by one party to the other. Sometimes cattle are dearer than usual, and there is but little demand for beef. At such times, unless the official runners can be cheated out of the usual sum per head, the former for a while omit the killing of buffaloes, or they would lose money. Unless the percentage is paid regularly, the mandarin runners would seize the beef, wherever found, belonging to the butchers who endeavor to defraud them of their accustomed profits. They also would seize it

even if already in the hands of the retailer, should the one who killed the animal not have fulfilled his agreement with them. Oftentimes retailers of beef are called upon for presents to the employers and mandarins on account of their calling.

These are the customs which prevail at this place relating to this subject among *the Chinese themselves*. What arrangement, if any, exists between the mandarin runners and those who butcher for the supply of foreign ships is unknown, but probably there is a percentage paid as usual to these harpies by butchers. Some of the lower mandarins, according to report, receive regularly a bonus from butchers for their connivance at the violation of the law against the slaughtering of the buffalo.

A few years ago a sheet of yellow paper, two feet long by one and a half wide, having on it a rough outline sketch of the buffalo in a standing posture, was numerously placarded on the walls by the side of the principal streets in this city and suburbs. All the inside of this outline, including the space occupied by the legs, was taken up with Chinese characters, admonishing the age against killing the buffalo and against eating its flesh, and depicting in vivid language the sad and laborious life of that animal spent in plowing and grinding, and the unthankful fate it often meets at the hands of those whom it has served. The outside of the outline figure was taken up with an exhortation to the public against the practice of female infanticide. A foreigner who did not know the peculiar feelings, or rather the *theory* of many of the Chinese on the subject of beef, would naturally have supposed that the sheet was an advertisement designed to facilitate the sale or consumption of the buffalo, instead of the very reverse!

In a certain volume of over two hundred leaves, having many of the moral maxims and admonitory precepts of the Chinese, are several pages devoted to exhorting the people against the use of beef. In one article, the spirit of a buffalo, whose flesh had been cooked and eaten, and whose hide had been made into drum-heads, and whose bones had been manufactured into head-gear for women, and this all after a life of drudgery in toiling for man, is represented as appearing before one of the rulers of the Chinese hell, and, with lamentation, making its complaints. The ruler, deeply commiserating the circum-

stances of its case, answers, "The deceased killers of buffaloes are enduring punishment for their sins in hell. Some are tossed upon the tree of knives; others are thrown upon the hill of swords. Some have molten brass turned down their throats; others are bound upon red-hot iron posts. Through eternal ages they shall not be born into the world again, or, if they are born again, they shall become buffaloes." It is added, apparently by the author of the volume, "The consumer of beef who angrily refuses to listen to admonition on this subject, and who derides the notion that the buffalo is a meritorious animal, insisting that beef is highly nutritious, shall be overwhelmed with calamity, his happiness shall be destroyed, his children and grandchildren shall be poor, and his family or posterity shall be exterminated." Let beef-eaters henceforth know what a miserable experience is to be that of their descendants!

In another passage, the buffalo is represented as apostrophizing the butcher, the retailer, and the eater of beef, and depicting in heart-affecting language its laboriously useful life: "While my lot in the spring and autumn is tolerable, the heats of summer are dreadful. I have no hands with which to rub off the musquitoes when they bite. When winter comes, the cold wind pierces to my very joints and marrow. If the men of the world would neither sell me for beef, nor kill, nor eat me, they would become Omida Buddhas; if the magistrates will forbid the killing and the eating of me, they shall be promoted in office till they become of the highest rank. Upon those who seek for male children, if they will not eat my flesh, Heaven will bestow a son to be their heir. Those who are seeking for fame, if they will abstain from beef, shall in early life succeed at the literary examinations. Those who are striving for wealth, if they will not eat my flesh, shall prosper in their business and become rich. On the farms where I am not eaten the five grains shall abound, and the houses shall be filled with plenty. The junks whose inmates shall not consume my flesh shall make profitable voyages. The soldiers who do not eat my flesh shall soon achieve distinction and be promoted. The mandarin attendants who do not eat beef shall wait on the great man with profit, yea, with great profit."

Behold the advantages of refraining from eating beef!

In the introduction to a Chinese tract on the "Awards of Killing the Buffalo," such as are sometimes extensively distributed at the regular literary examinations at this city, butchers are declared to have "hearts of stone or of iron." "Beef-eaters have a nature like wolves or tigers." "Those who raise buffaloes in order to sell them for beef, have hearts more wicked and fierce than the wolf and the tiger."

The tract is full of incidents about butchers, beef-eaters, and persons who neither eat beef nor slaughter the buffalo. A story is related of a man who was informed in a dream by the imps who control the complaints which prevail in the summer season, that the reason why he was free from such attacks of disease was because he did not eat beef. Several instances are recorded of individuals who succeeded at the literary examinations because their families carefully abstained from eating the flesh of the buffalo. It is asserted that a certain butcher one day bought three buffaloes, one of which he killed. One night he began suddenly to bellow like cattle, and for a whole day remained insensible. His family, in alarm, called a doctor, who prescribed medicine to revive him. His family, on his recovering his senses, inquired what was the occasion of his acting thus? He answered that he saw in his dream the two buffaloes not yet killed suddenly begin to speak like men. One of them said, "I am your father;" and the other said, "I am your grandfather." In a short time they became in appearance like men, and, on looking carefully at them, said he, "I saw that they were really my father and my grandfather." The butcher was so painfully affected by these circumstances that he sent the two cattle away to the country, and changed his calling.

A butcher once had a buffalo tied up to a post ready to kill, when a drunken neighbor, who was exceedingly fond of beef, came along, and told him to make haste and kill the animal, as he wanted some of its flesh to eat. The beast suddenly shook its head at him, and, with an angry eye, looked upon the man who thus urged on the butcher. Pulling with all its strength on the rope which held it to the post, it broke, and the animal rushed upon the man, and having gored him, ran off with him on its horns for forty li without stopping. Over a hundred men pursued the beast, and found the beef-eater dead.

In the Sung dynasty lived a man named Li, who was of a savage disposition, and very much noted for his love of beef. Whenever he was employed by other people, he always insisted on having beef and wine furnished him. He died suddenly in the fourth year of the reign of Chun Hi. Now his family had a cow, which, soon after the death of her master, brought forth a calf. On its belly, in white hair, were found four characters, which were the same as the four characters that denoted the name and the nickname of the deceased. Many people came to see this wonder, and among them came his widow and children. These began to weep, when suddenly a tiger rushed in and devoured the calf, even its bones as well as flesh! This was believed to be a punishment sent upon the dead man on account of his inordinate love of beef, for his soul was thought to have entered the calf, or, in other words, *he became a calf*, of which fact the four characters found on its belly in white hairs were the abundant and most manifest proof. What could have been plainer? How evident and impressive the lesson to be drawn from this historical fact! Let beef-eaters read and tremble.

Let these examples and these remarks suffice to show how the learned men as a class, and many others among the Chinese, profess to regard the killing of the buffalo for food, and the retailing or the eating of its flesh. It would be an error to suppose that these sentiments originated or were advocated principally among the lower classes of this people. Men belonging to the literary class write the books against killing the buffalo and against eating its flesh, and sometimes encourage, by their example, men of other classes in their distribution, with the idea that it is a meritorious work, and that their chances for success at the literary examinations will be promoted, or that their personal interests will in some other manner be advanced by so doing.

Notwithstanding all these tracts, and all the theories, and the superstitious feelings, and the laws in regard to this subject, consumption of beef is increasing among the Chinese, as they themselves admit. Some of the literati are said to eat beef, and it is found on the tables of some mandarins. It is worthy of remark that very few females in this part of China are willing to eat the flesh of the buffalo.

Miscellaneous Works of Charity or of Merit.

Under the term "doing good works" the Chinese include many deeds which might be described as *charitable*, but which they deem *meritorious;* while others, which they consider as exceedingly useful and important, would be regarded in Western lands as either nonsensical and ridiculous, or as quite unimportant and without any practical benefit, or perhaps positively sinful.

A brief notice will be taken of several of these charitable or meritorious works more or less common in this part of China.

Sometimes, in the hot summer season, there may be found by the side of the streets two large earthen vessels, one holding common hot tea, and the other a kind of warm medicated tea. These frequently are placed on a platform a foot or two from the ground, having a frame for holding over the vessels a piece of matting or a strip of cloth, in order to protect the contents from the direct rays of the sun. If sun-heated, the taste is not only unpleasant, but the tea is regarded as unhealthy. There is often a notice posted up on these vessels, or near them, to the effect that they are "presented." The idea is, to furnish gratuitously to the passer-by a draught of tea or of medicated beverage, to prevent any ill effects of the sun. These are oftentimes a real favor to the weary and heated traveler, though not unfrequently he can obtain, for a very trifle, a cup of tea of a much better quality from the tea-stands which abound every where.

It is another "good deed" to furnish coffins to poor families in case of need. Officers, gentry, and rich men often engage in this method of gaining a reputation for themselves in this world. It is said the dead who have been aided to a coffin for their remains remember the virtuous act. Societies are occasionally formed which contribute coffins to the destitute and worthy poor. Some persons vow to "present" coffins to the extent of their ability for a specified number of years, or simply to give away a certain number of coffins. Others occasionally vow to give away coffins for their whole lives, and even, as it is asserted, to promise, under certain circumstances, that their descendants shall continue to present

coffins for several generations. Sometimes the name of the giver is not made known to the public, or even to the recipient, notice being given out that coffins will be presented to the really destitute on application to a certain coffin-shop. Very many engage in an effort to supply a coffin to the poor when they would be loth to part with their money for any other benevolent purpose. The feeling of merit is very intimately associated with such a charity in the Chinese mind.

Though the climate is not very cold in this latitude (there very seldom being ice or snow), in the winter there is a great deal of sufering among the poor. The rich sometimes buy up quantities of wadded second-hand clothing, which they cause to be distributed among the most destitute. One reason why they do not provide new and good clothing is that, in such a case, there would be the greater temptation to pawn or sell it for ready money than if it were poor or second-rate. Being already partly worn, little ready cash could be obtained, while it answers the same practical end as new clothing would do. The donors get the reputation of being benevolent, and of doing what is apt to be regarded by themselves and by others as "*meritorious deeds*;" and besides, second-hand garments can be supplied at a much cheaper rate than new ones, which consideration, doubtless, is not overlooked. Some officers, at the approach of winter, make to the most needy of their prisoners a present of wadded garments, lest they should die from numbness or cold.

To refrain from saying and doing any thing which will tend to prevent or break off a contemplated marriage between families is considered to be a good thing, or a *meritorious* course. The two families quite often do not have any direct and intimate knowledge of each other's condition and character. By the employment of gobetweens, they endeavor to learn as much about each other as possible before the conclusion of the match. In doing this, the gobetween, if a stranger to them, is obliged to make inquiries of the neighbors of the parties. The neighbors, as soon as they understand that a betrothal is contemplated, never tell the truth, the whole truth, and nothing but the truth, unless they happen to be intimate friends or relations of the gobetween, or of one of the parties themselves — acting on the principle of not doing or saying

any thing which might be the means of preventing the contemplated betrothal. For example, if the girl is ugly-looking or of bad character, she is represented as beautiful or as exceedingly virtuous. Even though something seems to be against the lass, still she has many other recommendations, which more than counterbalance, etc. If the boy is of bad habits, or stupid, the neighbors report the *very reverse.* It has become a kind of proverb, that neighbors can not be trusted in what they say in regard to a contemplated betrothal. They seldom or never tell the truth if it would be unfavorable, or apt to lead the gobetweens to look elsewhere for a companion for the girl or the boy of their employers.

Some people hang out a lantern in the street at night, under the idea that it is a good and a meritorious deed. Such lanterns are usually made of bamboo or wooden slats about a foot or more square, covered with thin and coarse white gauze or with white paper. Inside of them is an apparatus for holding oil or a candle. The lantern is usually kept burning until near midnight, unless the weather should be windy and prevent its burning. Lighting the streets is not done at the expense of government, but done, if done at all, by shop-keepers, and those particularly interested in their immediate vicinity. Now, besides these lights suspended by the sides of the streets and in front of shops for the purposes of business, there are many others suspended in a dark place or at the corner of an alley, etc., really oftentimes in consequence of vows made in order to procure longevity or recovery from sickness, etc., but *professedly* to aid the night-traveler in finding his way.

Another form of charitable or good deeds is that of repairing bridges and roads. Sometimes, when a bridge becomes nearly impassable, or when a road or street needs great repairs for any reason, a single rich man or a few rich men undertake to be at the necessary repairs. At other times the required amount is obtained by public subscription from the poor and the rich, those in office and those who desire to get office. The willingness to contribute money toward the performance of these works of acknowledged utility is generally considered among the Chinese as a mark of a good heart, and is not unfrequently referred to as very meritorious. Sometimes people who have a tolerably hard lot in this life engage

in the repair of bridges and roads to some extent, in the expectation that they will thus insure future prosperity to their descendants in regard to wealth or fame; and many engage in such repairs in consequence of a vow made before an idol, or as a thank-offering to one of the popular divinities for a favor supposed to have been conferred by it.

In times of an unusually high freshet, or of a wide-spread famine, or of an unexpected calamity, causing provisions to be very dear, it is not uncommon for rich men or for mandarins to dispense rice porridge or common bread-cakes to the distressed. This is often done with considerable display. What is really a work of compassion and of mercy many rank among those "good works" the doing of which is esteemed meritorious. In these cases only a few cakes are given to a person, or a bowl or two of the rice congee.

In times of unusual scarcity, or of exceeding dearness of provisions, the gentry and rich men sometimes open certain granaries near the northeast gate of the city under their control, and sell the rice on hand at a reduced price to the poor, often one fourth or one third less, compared with the prevailing market price. This grain is usually bought up when it is cheap, and stored till dear. In case no especial dearness or scarcity prevails, it is sold out for what it is worth when it begins to injure through age. The village constables are required, soon before these granaries are to be opened, to take an account of the people in their respective districts who, according to the regulations in regard to this matter, are entitled to purchase the rice at the reduced price, as poor orphans, poor widows, and the poor blind. A paper is given by the managers of this rice-selling company to each family entitled to purchase, stating how many children and adults can apply for the rice, and at what place and on what days. This paper is usually good only for one or two months. Should the proper person or his agent not present this paper at the specified time and place quite regularly, it is declared null and void by the managers at that place, unless the omission to apply should be satisfactorily accounted for. The loss on the rice thus sold, if any, is usually borne by the supporters of the granaries in proportion to the sums they subscribe. The money received is again invested at a seasonable opportunity in rice.

Sometimes, in similar circumstances of dearness or famine, the rich, the gentry, and the mandarins contribute money to buy rice for those orphans and widows, etc., who are not only destitute of regular employment, but who have no friends able and willing to help in their support. This is given to them, or sold as above. The local constables determine, according to their instructions, who are entitled to receive the rice, and furnish their names to the directors of this charity. A paper is furnished to each family entitled to receive the rice, which must be presented at the proper place and time in order to obtain it.

In the absence of country or town poor-houses, as in the West, the destitute and the poor are left in Fuhchau to the cold charities of the public. What is or what should be regarded as only a deed of mercy and of kindness becomes oftentimes classified among "good works," done not unfrequently in consequence of a vow made solemnly before idols, not primarily so much with a view to benefit the recipient as to secure some blessing on the donor. Indeed, this idea of merit is very often admitted by the Chinese to be one of the main inducements for doing what they call a "good deed"—that it will, in some measure, make amends for what they have done amiss in the past, and tend to secure for them or their posterity some future benefit.

CHAPTER VIII.

SOCIAL CUSTOMS.

The small bandaged Feet of Females: The Caste of China.—Origin.—Manner of Compression.—No wooden or iron Shoe used.—Walk on Tiptoe.—Length of genteel Shoe.—The Large-footed class of Females.—These Work in the Fields and carry Burdens like Men.—*Female Infanticide:* Opinions of different Writers.—Proofs of its Prevalence at Fuhchau and Vicinity.—Its Frequency admitted by the People.—Instances.—Girls sometimes given away to be future Brides, or sold, or exposed alive.—Methods of Infanticide.—Professed Reason of poor People for it.—Common among the Rich, and their Excuse for it.—Not often Illegitimates.—Boys not destroyed.—Infanticide often mentioned with Levity.—*Domestic Slavery:* Children sold by Parents, and Wives sold by Husbands.—Female Slaves must, when marriageable, be provided with Husbands.—Male Slaves few.—Descendants of Slaves.—Female Slaves numerous.—Treatment of Slaves.—Courtesans often bought and sold.—Chinese Slavery very different from American Slavery.—*Voluntary Clubs:* Literary Clubs.—Recreating Clubs.—Wine Clubs.—Old Men's Clubs.—Musical Clubs.

The small bandaged Feet of Females.

THE distinction between the shape and size of the feet of women constitutes the CASTE of China, if there be any thing which constitutes caste in this empire. The common people neither know nor care any thing about the origin of the custom of compressing the feet of small girls. Few of the literary class seem to have any clear opinion in regard to its origin. Some say that an empress by the name of Tak-ki, during the Shang dynasty, originated the custom. She had club-feet, and prevailed upon her husband, in order to conceal the deformity, to cause all the ladies of his court to compress or bandage their feet. In this way they were made to appear like hers. Others say that the practice began in the time of the Tang dynasty, which flourished about one thousand years ago. Puang-hi, a favorite concubine of Ting-haiu-chio, according to these, inaugurated the practice by first binding her own feet. By degrees the people imitated her example, until the custom prevailed in all the provinces of the empire.

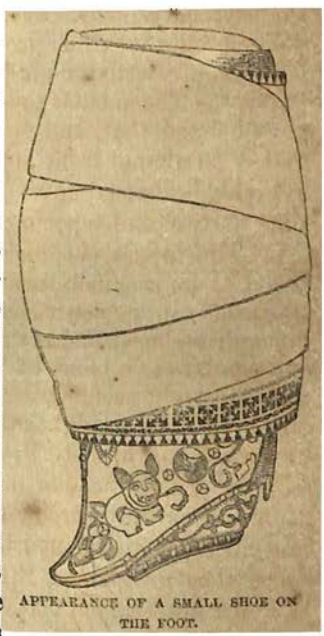
The dominant race in the empire, the Manchu Tartars, do not allow their women to bind or cramp their feet. It unfits a beauty for entrance into the Imperial harem. The penalty is instant death should any small-footed female enter the Imperial palace at Peking — at least, such is the common saying.

The feet of girls, usually when about five or six years of age, are compressed by bandaging, to prevent their farther growth, and to reduce them to the form and appearance so much admired by the rich and literary people of China. For this purpose the foot is extended at the ankle, the fleshy part of the heel is pressed downward and forward, and the entire foot is carefully wound with a long bandage from the ankle to the extremity of the toes and back again. It will be readily understood that this process checks the circulation of the blood, and retards or entirely prevents the farther growth of the foot. The smaller toes are naturally, or rather unnaturally crowded together, and somewhat bent under the foot. The foot is prevented from spreading out as when the weight of the body is thrown upon it in a state of freedom. It becomes very narrow and tapering to a point at the end of the great toe. The instep becomes unnaturally prominent, and the *os calcis*, or bone which forms the bottom and posterior part of the heel, is somewhat turned downward. The foot, thus compressed, is placed in a short, narrow shoe, tapering to a point; and sometimes a block of wood is used, so supporting the heel that the body seems to stand on tiptoe, the heel being from one to two inches higher than the toes. The heel also extends backward and upward beyond the heel of the shoe, so that a foot really four or five inches long will stand easily in and upon a shoe only three or three and a half inches in length. The ankle remaining nearly of the natural size, and the instep being very prominent, the organs of locomotion present to Western observers a very uncouth appearance.

Usually it requires two or three years, if properly attended to, for the feet to be cramped into the genteel shape. There is no iron or wooden shoe used for compressing the feet, notwithstanding the contrary opinion which is entertained more or less in Western lands. The instruments employed are strips of cloth like narrow bandages. The foot gradually

shrinks and shrivels up. When the bandages are removed for the sake of washing the foot or of bandaging tighter, the small toes, after months or years of compression, are unable to resume their natural appearance and position, but remain cramped up and almost without sensation.

When the process is begun at the proper age, and the bandaging is properly attended to, the heel sometimes comes down to the ground, or rather to the level of the end of the large toe. The heel seems under the process of bandaging to elongate; but when the foot is large, and almost full grown before the compressing of it begins, the heel oftentimes can not be brought down to a level with the end of the toe. Then a block is put in the shoe under the heel, so that the bottom of the block and the end of the toe shall be nearly on the same level when the individual is standing. Really she walks on her tiptoes and heels. The ankle or instep bulges outward in front.



APPEARANCE OF A SMALL SHOE ON THE FOOT.

The genteel shoe for the bandaged foot is about three inches on the sole. Sometimes the shoes are even shorter than three English inches. The toes and the heel are thrust as much as possible into the shoe, and the shoe is then fastened upon the rest of the foot, leaving the bottom portion of the shoe visible. The upper part of the foot is always much larger than the shoe, and, being bandaged about with cloth, the whole has the appearance of a *club-foot*. The toes and the part of the foot in the shoe have more or less cloth, or strips of cloth, wrapped around them. It is manifest that *no stockings can be worn by the ladies who sport such small feet as have been described.*

The operation of bandaging is necessarily very painful. The flesh or skin often breaks or cracks in consequence of binding

the toes underneath. Unless proper care is taken, sores are formed on the foot which it is difficult to heal, because it is desirable that the parts should be constantly and tightly bandaged. If undue haste is endeavored to be made by bandaging more tightly than is proper, in order to have the foot quickly become small, the pain becomes proportionably greater. If the girl is twelve or fifteen years old before bandaging her feet is attempted, it is found very difficult to cause them to assume the required shape, and efforts to do so are accompanied with excessive pain. The bones have by this time become hardened, and almost as large as they ever would grow. Usually, however, in the case of girls of advanced age, the toes are compressed, while the rest of the foot retains its acquired shape, to a very great extent. The end of the foot is thrust into the shoe, the heel is supported by a block, and the rest of the foot is bandaged in much the usual way.

Instances have been known of females with bandaged feet, when hired out as servants, leaving off the bandages, and discarding, of course, the small shoe, wearing a larger kind, much like those worn by the large-footed class, at least as far as size is concerned. Such persons' feet are more or less deformed, and doubtless they began to wear bandages when considerably advanced in girlhood. There is a good deal of counterfeiting small feet practiced at this place. Stage actors, who are males, sometimes have their feet bandaged when they represent females.

In consequence of thus wearing shoes into which the toes are thrust, this class of females are apparently very tall. As has been explained, they walk and stand, to a great extent, on their tiptoes, and this fact makes them look taller than they would otherwise look. *The small-footed class can not walk firmly.* Their gait is mincing and tottering, their steps being short and taken quickly. They are seldom seen to stride along. While they are often quite strong physically, they are generally unable to carry heavy loads, and to manage themselves with ease and adroitness while performing labor which requires moving from place to place. Coarse, heavy work in households, when the women have small feet, is usually performed by males, or by female servants who have large or natural feet.

Small feet are a mark, not of *wealth*, for the poorest families sometimes have their daughters' feet bandaged—it is rather an index of gentility. It is the fashionable form. Small feet, as they appear bandaged, are considered by most of the Chinese "beautiful." The words "*good-looking*" are very frequently heard, as indicative of the estimation in which they are held. It is but just to some Chinese to say that they denounce the custom, and view it as crippling the energies of the female sex, and as productive of a great deal of suffering, and as entirely useless. It does no good, but rather produces evil. In case of emergencies, as of fires and sickness, they whose feet are bandaged are almost helpless and useless. Those who admit such to be the real state of the case in regard to the small-footed women, after all, feel obliged to conform, in regard to their own daughters, to the usages of Chinese society, if living in the city, and connected with literary families. As a general rule, families whose girls have small feet marry their sons into families of the same class.

In some parts of China all the females have bandaged feet, but it is not thus here. There is a large proportion of the inhabitants of the country, and also about six or seven tenths of the population of the suburbs of this city, according to the estimate of some, whose females have feet of the natural size. It is said that probably more than nine tenths of the females who are brought up in the city have bandaged feet. It is thought that, were it not for the poverty of the people, all the females would in a generation or two have small feet. Necessity lays an interdict on many families, obliging them to rear their daughters with feet of the size and shape which Nature gave them, so that they can labor in the fields and carry heavy burdens, thus earning a living, or, at least, contributing largely toward the maintenance of their families.

Many poor families prefer to struggle along for a precarious living, bringing up their daughters with small feet rather than allow them to grow as large as they would grow, and oblige them to carry burdens and do heavy work, in order to attain a more competent support. As has been said, small feet are not an index of wealth, but of gentility. Families whose daughters have small feet are enabled to marry them into more respectable and more literary families than though their

feet were of the natural size. Concubines or inferior wives, hired servants and female slaves, generally have large feet. In the city and suburbs there is a strong tendency to change from the large-footed into the small-footed class. Few or none change from the latter into the former class of society, if living in the city.

LARGE OR NATURAL-FOOTED WOMAN AT FUH-CHAU.

In this part of China, field-women, those who labor in the rice-fields, and engage in the ordinary occupations of the farm, have large feet. In some of the northern portions of the empire this class of females have bandaged feet. Those who bear burdens in the streets, or come from the country with loads of produce for sale, have large feet. Foreign visitors to this port from the other consular ports are usually immediately struck with the singular appearance of the large-footed women as they go about the streets with their bare feet, and with their pantaloons coming but little below their knees—in fact, often tucked up so as to come above their knees, as though they were afraid of soiling them. Not only is the appearance of the large-footed women very different from those of the small-footed class as regards their feet and the absence of clothing on the lower part of their limbs, but their head ornaments, and the color and the fashion of their garments, are very different, and attract universal attention, showing that there are two distinct classes of females here, and that the fashions which they follow differ widely from each other in more respects than the having of bandaged feet or the having of natural feet.

The laws of the empire are silent on the subject of bandaging the feet of female children. Bandaging the feet is simply

a custom; but it is a custom of prodigious power and popularity, as may be easily inferred from what has been said above —a custom as imperious as *was* the custom of tight lacing by ladies in some countries at the West, and perhaps not more ridiculous or unnatural, and much less destructive of health and life. While foreign ladies wonder why Chinese ladies should compress the feet of their female children so unnaturally, and perhaps pity them for being the devotees of such a cruel and useless fashion, the latter wonder why the former should wear their dresses in the present expanded style, and are able to solve the problem of the means used to attain such a result only by suggesting that they *wear chicken-coops beneath their dresses*, from the fancied resemblance of crinoline skirts, of which they sometimes get a glimpse, to a common instrument for imprisoning fowls.

Female Infanticide.

Rev. Mr. Abeel, American missionary, made inquiries into the prevalence of infanticide in the vicinity of Amoy eighteen or twenty years ago, and some astounding facts furnished by him were published in America as the result of his personal investigations. Barrow, Bowring, and other writers on China have also remarked on the frequency of female infanticide in specified localities. Some writers have given a flat denial to the statements of others on this subject, principally because instances did not come under their personal observation, or the crime did not prevail in the sections through which they traveled or where they resided, or because it did not seem reasonable and natural. No doubt infanticide is more common in some localities and provinces than in others. But the circumstance that it does not prevail in some places, or that it did not come within the observation of a certain writer, or that it is inhuman and unnatural, by no means proves that it is not common in other parts of the empire. There are most indubitable reasons for believing that it is extensively practiced at this place and in the neighboring districts, and also that it is tolerated by the government, and that the subject is treated with indifference and with shocking levity by the mass. The following are some of these reasons.

There is a native foundling asylum located within the walls

of the city. This is supported by contributions from wealthy Chinese, the gentry, and resident officers of government.

A large asylum connected with the Roman Catholic church, and designed for girls deserted by their parents, was erected five or six years ago near the south gate of the city, in the suburbs. A native Roman Catholic has stated that at one time it had about four hundred girls under its care.

The Methodist Episcopal Mission has established a foundling asylum at this place on a small scale. It came into operation about six years ago. There are some twenty-five or thirty girls supported by it.

The distribution of sheets and books against the drowning of female infants is very common at the time of the literary examinations. At these regular periods, when the literary talent of this prefecture is annually, and of the whole province is once every three years, assembled here, there are Chinese engaged in giving away to candidates and spectators books exhorting people to preserve alive their female children. This fact shows conclusively that infanticide is prevalent here, else the distribution of such works would not be tolerated, nor would it have any inciting or procuring cause. Why circulate tracts against an immorality which does not exist, especially on an occasion when so much talent, intelligence, and respectability are convened as on the days devoted to literary competition? Evidently, unless it extensively existed, it would not be remonstrated against so publicly and under such circumstances.

The last circumstance referred to shows also that it is not popular, though it is practiced—that it is not justified in the sense of approved, and advocated by the literary class. It is also worthy of especial notice in this connection that these sheets and tracts are directed against the drowning of *girls* at their birth. Nothing is said against the drowning of boys, for such a thing is not known. It would be a false inference should any one suppose that boys were allowed to be destroyed, and that it is only the destruction of girls which was deprecated.

In conversation with the Chinese, they readily admit the prevalence of female infanticide here, and very frequently inquire whether it is practiced in Western countries. No one

pretends to deny or conceal the monstrous fact that girls in this part of the empire are often put to death very soon after birth.

In the spring of 1861, a female servant employed in a missionary's family confessed that her husband destroyed one of her two little girls at birth. A servant in another family was herself doomed to death by her father soon after birth, but escaped that fate in consequence of his meeting with an accident which the neighbors interpreted to be an omen against killing her. Another servant, in another family, has a relative who destroyed seven girls out of a family of eight children; the remaining one, being a boy, was permitted to live. A woman employed as nurse in an American missionary's family has repeatedly said, in answer to inquiries, that, out of eleven girls born to her mother, her father allowed only four to survive.

In the farming districts in the neighboring country, the family which has several girls born to it destroys all after one or two, unless some of their acquaintances desire them to bring up as future wives of their boys. In this city, the custom of killing girls at birth is probably not so universal as in the country. Some intelligent Chinese estimate that the probable proportion of city families which destroy one or more of their female children, in case they have several, and do not have good opportunities of giving them away to be the wives of the boys of their friends, as about half. Officers of government seldom or never destroy their female children, as they are able to support them, and, when marriageable, find respectable or wealthy husbands for them.

When a girl is given away soon after her birth to be the future wife of the son of a friend of her parents, she is taken away and brought up in the family of her future husband. When of proper age the parties are married. This way of disposing of girls is quite common among the poor, whether living in the city or in the country. The woman above referred to, whose husband killed one of her little girls, gave away the second girl to be the future wife of a boy of one of her acquaintances. The servant whom her father wished to have killed, but who was deterred by an accident from accomplishing his desire, was finally given away to a friend for the same purpose. A female member of one of the native churches, and

the wife of one of the native helpers connected with the Mission of the American Board here, was thus disposed of by her mother, though her father was in favor of destroying her.

Some families, after supporting their girls for a few years, feel themselves impelled by poverty to sell them for slaves or for wives. The established price for such children, if sold to be in the future the wives of the boys of friends, is at the rate of about two dollars per year of their lives. A girl one year old usually brings two dollars; two years old, four dollars. After the girl is old enough to work, the price is considerably dearer. One of the women above referred to, two or three years ago bought a fine-looking and healthy girl, three years old, for four dollars, to be the future wife of her little son of six years of age. When sold to be slaves, the price of girls is comparatively much dearer than when sold to be wives.

Sometimes, instead of being killed or given away soon after birth, the unfortunates are exposed alive by the side of the street or under some shelter. Quite a number of instances have occurred within ten or twelve years of children being thus left near the residences of foreign missionaries. Probably the design of their parents in thus deserting them was that they might be cared for by families living in the neighborhood.

The principal methods of depriving the unfortunates of life are three: by drowning in a tub of water, by throwing into some running stream, or by burying alive. The latter method is affirmed to be selected by a few families in the country under the belief that their next child will, in consequence, be a boy. The most common way is the first mentioned. The person who usually performs the murderous act is the father of the child. Midwives and personal friends generally decline it as being none of their business, and as affording an occasion for blame or unpleasant reflection in future years. Generally the mother prefers the child should be given away to being destroyed. Sometimes, however, the parents agree to destroy rather than give away their infant daughter, in order to keep it from a life of poverty or shame.

The professed reason for the destruction of female infants by poor people is their poverty. For an indigent laboring man to support a family of girls, and to marry them off ac-

cording to custom, is regarded as an impossibility. In the country, girls and women of the large-footed class work in the fields like boys and men. In the city and suburbs, females are kept much more at home, especially those belonging to the small-footed class. They are generally able to get indoor employment from shop-keepers. At the time girls are married, an amount of furniture and clothing must be furnished them as outfit or dowry by their parents, which the poor are really unable to afford. When married, a daughter is reckoned as belonging to another family, and neither she nor her husband is expected to afford pecuniary aid to her father or her mother to any great extent. Such is the constitution of Chinese society that a poor family raises and marries off even one or two girls with great difficulty. With a family of sons the case is far different. They, when grown up, can earn money when and where girls can not. The sum of money paid for a wife for a son by his parents really most of it comes back into their family in the form of furniture and clothing at the time of his marriage. He is their staff and support in old age and in sickness. He keeps up and perpetuates the family name, and, what is of paramount importance, he will burn incense before their tablets, and will sweep their graves and offer sacrifice to their manes when they are dead.

Poverty is no excuse for the drowning of the female children of the rich. But that infanticide is practiced quite frequently by wealthy families rests on the most explicit and ample testimony, the observation and the admission of their neighbors and their countrymen. One of the female servants above mentioned states that in the native wealthy family where she was employed before she came to labor in the missionary's family, one girl had been already destroyed, two had been kept alive, and it was understood that if the last child had been a girl it would also have been destroyed, for the simple reason *that more girls in the family were not desired!*

The rich here usually destroy the girls born to them after they have the number they wish to keep and rear. Boys, on the other hand, are always considered a valuable addition to the family. The proportion of instances of infanticide is probably considerably smaller among the wealthy than among the indigent Chinese, for they are not *compelled* (to adopt the lan-

guage of this people) to destroy their female offspring by the want of means of subsistence. This circumstance makes their crime the more aggravated and inexcusable, for it is perpetrated in cold blood and with determination, without any reason or excuse, *except that they do not wish to rear them!*

Some foreigners in other places entertain the sentiment that the children that are destroyed or exposed by the wayside at birth are principally *illegitimates.* It is a very great error to believe the children who are drowned, given away, or exposed in the manner described above at this place are illegitimates. If illegitimates, *they would not invariably be of one sex, and that the female.* The Chinese here emphatically deny that male children are ever destroyed at birth; and they affirm that girls are drowned, exposed, or given away, not because they are *illegitimate,* but because their parents are too poor to bring them up, or because, if they are able to bring them up, they determine not to do so. There are some places in the country where female children are seldom kept alive, and where the male children consequently greatly preponderate. A certain village, some twelve or fifteen miles distant, now occupied as a missionary out-station, is noted even among the Chinese themselves for the destruction of the girls at birth. The manifest preponderance of boys there is accounted for by its inhabitants by the custom of killing off their female children as soon as born. Owing to the peculiar customs of Chinese social life, there are doubtless far fewer illegitimate births here than in some civilized lands. The girls destroyed are, it is believed, with few exceptions, born in wedlock.

The crime of female infanticide is often mentioned with levity by the common people. When seriously appealed to on the subject, though all deprecate it as contrary to the dictates of reason and the instincts of nature, many are ready boldly to apologize for it, and declare it to be necessary, especially in the families of the excessively poor. While "it is not, in fact, directly sanctioned by the government, or agreeable to the general spirit of the laws and the institutions of the empire," yet it is tolerated and acquiesced in by the mandarins. No measures are ever taken to find out and punish the murderers of their own infants. Occasionally proclamations are issued by mandarins forbidding the drowning of girls;

nevertheless, the crime is extensively practiced with impunity.

In China the doctrine of filial piety is highly lauded, and children of both sexes are required by law and by the usages of society to render the most implicit and even abject deference to the will of their parents. But parents are permitted to discriminate between the sex of their helpless offspring, destroying the female *ad libitum*, and lavishing on the male their care and love. How singularly and emphatically are they "without natural affection" as regards this subject!

Domestic Slavery.

Parents can sell their children to be slaves, or to be the adopted children of the buyer. Husbands can sell their wives to be the wives of other men, not to be their slaves. Those who have bought children of their parents can sell them to others. Children are not unfrequently stolen from their parents, taken to some other part of the province or empire, and sold for slaves.

The Chinese use the same terms to indicate the sale and the purchase of children and wives that they use when speaking of the sale and purchase of land or cattle, or any description of property.

In case of a parent selling his child, a document is given to the buyer, stating the name of the child and the price for which it is sold, whether sold to be the slave or the child of the buyer, etc. This is signed by both parents, if living, and by the writer of the document, the person who is security, and by the gobetween. Children thus sold are usually from three to ten years of age.

If the husband sells his wife to be the wife of another man, she must be willing to be thus sold. A document is given the purchaser, stating the fact of sale for such a purpose. This must be signed with the names of husband and wife, and stamped with one of the hands or feet of these parties, smeared with black ink. Sometimes only the impress of a finger of each of the husband and wife is used as a stamp or seal. The place of imprint is over the names of those persons. Without some such stamp the paper would be invalid. It must be also signed by the gobetween, writer, and security.

The documents relating to the sale of one's children or wife are seldom or never drawn up and signed in a dwelling-house, but in a street or in the fields. The reason alleged for this is that it would be inauspicious to have the papers executed in a house.

When parents sell their children to become the adopted children of others, they may not be used as slaves. Sometimes boys are "*sold*" by their parents to be playactors for a certain number of years, during which period their parents have no control over them, but at its expiration they revert to their parents. To be a slave is regarded by some as better than to be a playactor, as the children of the latter may not compete at the literary examinations for three generations.

The female slave, not many years subsequently to her becoming marriageable, must be provided with a husband by her owner; that is, she must be sold or given away in marriage to a man. Her owner may not retain her in his employment beyond a reasonable time. After her marriage he has no more control over her, nor of the children she may have. She is not then a slave, but the wife of her buyer, her husband, of equal rank and dignity. She, however, is liable to be sold, with her consent, to be the wife of another man.

Sometimes he who purchases a female slave from her parents or from another person takes her to be his principal wife in case his first wife should die, or for his second or third wife. After certain public ceremonies, fixed by custom, and according to the position she is to hold in the family as wife or concubine, she may be no longer regarded as a slave, but as an equal, and must be treated according to the customary rules relating to the treatment of persons holding such a position by the rest of the family, relatives, and neighbors. Sometimes the buyer of a girl for a slave is subsequently so much pleased with her as to adopt her for his daughter. On her marriage the usual cards of ceremony, wedding-cake, bridal chair, band of music, etc., are employed as on the marriage of one's own daughters, the whole festivities differing greatly from those which are common on the marriage of a slave. In such cases, of course, no bill of sale is given to her husband.

The following statements in regard to the marriage of a

male slave, and of his owner's control over the slave's descendants, have been furnished by a literary gentleman, in whose family clan there is such a slave. Male slaves are very scarce in this section, even in the richest families.

The owner of a male slave, after he has arrived at about thirty years of age at the latest, should procure a wife for him. Some delay doing this until a considerably longer period, but such delay subjects the owner to reproach, and the slave becomes more and more dissatisfied and unfaithful. His male children and grandchildren "belong," so to speak, to his owner, and must do according to his bidding, though he may not, or at least usually does not, sell them for money. He may apprentice them to trades, or he may hire them out to work for others, and take their wages. After they have learned trades, if he pleases he may claim their wages as journeymen, though this is seldom done. The fourth generation of males are free, and of course come out from all control of their ancestor's owner, or from the control of their ancestor's posterity. A male slave's female children are not subject to the control of their father's master. Their father manages them on his own responsibility. Their betrothal is in the hands of their parents, though usually the master is consulted on such an important occasion.

The male children or male grandchildren of a slave, if they are talented and put to school, sometimes are successful at the literary examinations. They may eventually become rich, or become officers of government, when, as is natural, they desire to redeem their parents or grandparents who are in bonds. It is said that their owner, in such cases, seldom or never dares to refuse the redemption-money offered, even if it were no greater than the price given for the father or grandfather when sold into bondage. Instances where the descendant of a slave becomes an officer or a rich man, and redeems his living ancestors, are rare.

The sole reason in this part of China considered sufficient to justify the sale of a child to be the slave of another, or of a wife to be the wife of some other man, is the excessive poverty of parents or husband, without friends able and willing to aid. The price varies according to the age, sex, appearance of the child, the character and age of the wife, the dearness of

provisions, etc., from a few dollars to several tens, or a hundred or two. In the year 1858 a man at Fuhchau sold his wife for about $20. Another man, about the same time, offered his only son, a bright lad of five or six years, for sale for $16. He was offered $10 by a man who wished to adopt him for his son, which offer he refused. Several years since, a lad who had been attending a missionary free-school in this place was sold by his mother to be a playactor. A friend saw a girl of about sixteen or seventeen years old, not a year ago, offered for sale for $100 by her parents, who had brought her from her native place, some eighty or a hundred miles to the south of this. A bright girl of about twelve years old was sold by her parents, not long ago, for about forty thousand cash.

As has been already intimated, male slaves are comparatively very few. Female slaves are quite numerous among rich families and the families of mandarins. It is said that occasionally very wealthy families have several tens, which are distributed around among the children as they are married off. This large number is not common; but many rich families are reported to have six, eight, or ten; while, generally speaking, all the families which can afford the expense, and require such help, procure one or more. It is regarded as less expensive to buy a female slave than to hire female help to aid in the care of children and in the management of the affairs of the household. Though bought with money, female slaves are treated by their owners very much as women hired to work as servants are treated in Western lands, except that no wages are given them, and that they are at no expense for their food and clothing. They are regarded as a tolerably safe investment of money, for they are readily disposed of as wives or as slaves by their masters in case they become poor. They are regarded as having a better lot than male slaves; for, when marriageable, or not long subsequently, they are provided with husbands, when they become as free as other wives. The male slave of the first generation has little prospect of gaining his freedom, except in case his parents become wealthy and are willing to redeem him, his owner giving his consent, and delivering back to them the original bill of sale. The male slave is treated as an inferior only by his master, and in his

master's family, or among his master's relatives; by other people he is treated as a free man.

Courtesans are often bought and sold, their price being two or three times as high as the same persons would bring simply as female slaves. They are most frequently natives of some other part of the province, usually such as have been stolen from their parents. Sometimes, however, they were originally sold as slaves, but afterward doomed by their buyers to a life of vice. When bought professedly for use as female slaves, but subsequently put into brothels, or resold to proprietors of brothels, both buyer and seller are liable to prosecution before the magistrate if the facts become known and can be proved. Parents here are generally unwilling, on any consideration, to sell their daughters to become prostitutes.

The slavery of Chinese in China, as above described, compared with negro slavery as existing in some Western or civilized lands, has many points of dissimilarity, few of similarity. The system and practice of slavery in China seems far preferable to the recent system and practice of slavery in America; and the Chinese — heathen, sensual, vicious, and wicked as they are — would be intensely horrified were they to become acquainted with the former state of negro slavery in the United States, and with the reasons urged in behalf of that system of bondage by its advocates, and with the laws enacted in its support in the states where it existed.

Voluntary Clubs.

Literary Clubs.—It is very common for students, graduates and undergraduates, to band together into a kind of club for the purpose of benefiting each other in literary composition. The number who meet together in one club is small, not often exceeding eight or ten. The club is usually composed of friends or mutual acquaintances, not open to any one who is willing to comply with the by-laws. Undergraduates meet with undergraduates, and graduates with graduates. It generally assembles once in ten days, or oftener, meeting at the houses of its members in rotation. The one whose turn it is to have the club at his house suggests or selects the subjects of the essay and of the poetry, furnishes the paper, pens, and ink used by his comrades, and the tobacco, tea, luncheon, and

lights, if held in the evening. It is also his business to collect into a manuscript volume the productions of his comrades, and then take it to some distinguished scholar for his criticism and corrections, and afterward to send it around to the members of the club for their inspection.

One essay in prose and a piece of poetry are composed by each member at a session of the club. Sometimes they, by mutual agreement, limit the time of composition to the burning up of a stick of incense, or from one and a half to two hours. Should any one fail to complete his essay and his poem by the expiration of the time fixed upon, he is fined a trifling sum, which is usually spent in refreshments for the club. The object of limiting the time of composition is to accustom themselves to rapid writing, so that, when the examination for degrees comes, they may be trained to accomplish the work assigned them by their judge at the appointed time. Sometimes the fines are kept until a member of the club succeeds at the literary examinations, when the amount is expended to pay for a feast on the occasion.

This kind of club corresponds somewhat to the debating societies or unions which prevail in academies and colleges in Western lands, the principal difference in the object being to train the members to compose on impromptu subjects, not to speak or declaim—to discuss with the pen, not with the voice.

It is a custom for the successful member of a literary club (*i. e.*, successful at the literary examinations), whether of the first or second degree, to make a present of money, to be spent by the other members in feasting and drinking wine together, not in joy at the success and honor of their friend, but in order to appease or mitigate their disappointment in not being themselves successful. The day selected for this feast is usually the very day which, according to custom, is spent by him in visiting his personal friends and relatives in order to receive their congratulations. The place of the feasting is retired, where they will not be likely to be disturbed by the sound of music, etc., connected with the processions of graduates through the streets. The sum of money given by the successful member is voluntary, and graduated by his social and pecuniary standing, as well as by the rank or degree to which he has attained, or it is determined according to an established regulation of

the club. Oftentimes only a few thousand cash are given. At other times, it is affirmed, some eighty or a hundred thousand cash are given to the club, to be expended in a feast, by the fortunate one.

Recreating Clubs.—During the sixth and seventh months, rich men of middle age, and young gentlemen connected with rich families, oftentimes form voluntary societies or clubs for recreation and amusement. Several of similar tastes and pursuits band together and agree to take the direction of matters in turn, the one who has the management for the day or the trip to pay the expenses of the occasion. They meet once in three, five, or ten days, as they please. The best of food and wine is provided, and they go to a retired and cool retreat among the hills, or to a temple or monastery, where they amuse themselves eating, drinking, playing cards or chess, etc. These picnic excursions or gatherings for recreation are composed, of course, entirely of males, *respectable* females being shut out by the terms of inexorable custom from participating in such parties for amusement.

Wine Clubs.—Rich young men often form clubs for the purpose of having social feasts together at each other's houses, or at such places as may be selected, the expenses being defrayed by the members in rotation. These jovial unions consist usually of from five to ten members, who have similar pursuits and congenial tastes. They meet in the morning, two or three times per month, according to their leisure and inclination, take breakfast and dinner together, spending the day in feasting, wine-drinking, and card-playing, in making impromptu verses of poetry, singing songs, or playing on musical instruments, as suits their fancy, or as is suggested by the host or head man for the day.

Old Men's Club.—Old gentlemen of leisure and of wealth sometimes form a kind of union for the purpose of whiling away their time and of spending their money in a manner agreeable to themselves. The reason given for the formation of old men's clubs seems to be, that the members delight more in the society and conversation of men of their own age than in the company of young men, or in a club composed of men of promiscuous ages and tastes. The number of such clubs is, doubtless, quite small. The members, when they meet to-

gether, engage in the usual employments and diversions of Chinese on social occasions, eating, drinking, and gambling, if not for money, for sport and excitement. This kind of club is said to fulfill the saying of an ancient worthy, "*The old man becomes a boy, and delights in sports and pleasure.*"

Musical Clubs.—It not unfrequently occurs that ten or twelve young men of leisure and of means, who are not of a literary turn of mind, form a society for the purpose of learning to play on musical instruments and to sing songs. They engage a popular teacher, and contribute to pay his wages. During this period incense and candles are regularly lighted before the image of one of the gods of music; tea, tobacco, and luncheon are furnished on the evening when they meet, at the expense of the members in turn.

The object of thus learning to perform on musical instruments and to sing songs is partly for their own amusement, and partly in order to be prepared to play on festive occasions when invited. They seldom or never play for money, but for the honor, or rather the social recreation afforded them when solicited to play at the houses of rich friends. On such occasions they are feasted and provided with wine. Opium is also often provided for them to take when they choose. Oftentimes they are invited to play in the public processions in the streets in honor of idols or gods, on their birthdays, preceding the image which it is the object to honor. They often play in the streets during the first month of the year. Such clubs are not considered by literary young men as very worthy and honorable.

CHAPTER IX.

SOCIAL CUSTOMS—*Continued.*

Celebrations of Birthdays: Mandarins celebrate the Birthday of the Emperor and Empress.—Mandarins, after arriving at fifty Years, celebrate their Birthdays.—Characteristic Incident.—Common People celebrate every tenth Birthday after reaching fifty Years of Age.—Presents expected.—"Worshiping the Longevity Dipper."—On Birthdays, eating a couple of Duck Eggs common.—Offering made before the Tablets and the God of the Kitchen.—A preparatory Ceremony.—Use of Vermicelli as an Omen of Longevity.—*Privileges of Primogeniture and other Family Matters:* The oldest Son receives the Tablets and Cooking Utensils of his Parents.—Rules for dividing the Patrimony among the Sons.—Sons and their Descendants oftentimes live together for Generations.—In case of the Death of the eldest Son, a Child and Heir is adopted.—Head of a Clan and Heads of Families.—Their Authority and Importance.—"No-Offspring" Altar.—Friends sometimes adopt each other as Brothers.—Pretended Adoption of a Child, and Customs relating to the Child.—*Common Use of Samshu or Chinese Wine:* What is meant by Chinese Wine.—Extensively used in idolatrous Worship.—Universally used on festive Occasions.—Drank hot.—Invitation to Dine called "Invitation to drink Wine."—The Game of "Blowing the Fist."—The Loser drinks Wine as Forfeit.—A poetical Game, the forfeit of which is drinking Wine.—*Giving and receiving Presents:* "A Mouth, but no Heart."—"Horses to look at."—Vegetables for the Road.—Return Presents.—A Present to "pull off one's Boots."—Hostess, on joyful Occasions, expected to make a Present to her female Guests.—A Present of Money sent, after receiving an Invitation to a Feast.—Customary to give and receive Presents at the great annual Festivals and at New Year's.

Celebrations of Birthdays.

THE celebration of birthdays is one of the peculiar institutions of China—peculiar not in kind, for birthdays are celebrated in other lands, but peculiar in the extent to which the festivities are carried, and in the fixed and stereotyped nature of those festivities. Usually birthdays are not celebrated with any large degree of eclat until after one reaches the age of fifty. After that, on the return of the anniversary of every birthday, there is generally, at least, a small feast, to which some relatives and friends are invited. But it is on the occurrence

of every tenth birthday after reaching fifty years of age that there is often a great deal of pomp and expense, especially in families which are able to afford the expense, or which are connected with the government.

Birthday celebrations of the emperor are called "ten thousand longevities." Those of the empress and of the queen dowager are called "one thousand autumns." On these days the high mandarins in all the provinces are not allowed to prosecute any criminal investigation, or to inflict any criminal punishment, unless in very extraordinary emergencies. Very early in the morning of those days they are required to proceed to the Imperial Temple, and there prostrate themselves simultaneously, each in his allotted place, before a yellow tablet which represents his majesty, the *Son of Heaven*, or his mother, as the case may be. On this tablet is a sentence which means "ten thousand *years*, ten thousand *years*, ten thousand times ten thousand *years*," referring to the emperor. At the intimation of the director of ceremonies they all kneel down three times, and at each prostration knock their heads on or toward the ground three times. For three days previous and for three days subsequent to the birthday celebrated, the mandarins devote themselves to honoring the occasion by feastings, by having theatrical shows performed at their yamuns, and by dressing in their finest robes. The stages or platforms are trimmed with bows or festoons of paper of five different colors, as symbols of joy. Large red lanterns in the evening are suspended about their premises, having four red characters, meaning "ten thousand longevities to ceaseless ages," pasted or written upon them.

Mandarins, after arriving at the age of fifty, oftentimes have extraordinary celebrations of that and every tenth returning birthday. Sometimes, if not always on these occasions, permission is first obtained from the emperor, or the appropriate board at Peking, to observe and celebrate the anniversary. Several years ago the viceroy at this place had a magnificent celebration of his sixtieth birthday, having first obtained especial permission from Peking, according to common fame, for doing so. Nearly a month was devoted to feasting and seeing playacting performed at his yamun. According to custom on such occasions, he received a great many valuable

presents, or proffers of valuable presents, from the subordinate mandarins. A circumstance which occurred in connection with the proffering of presents according to Chinese custom at that time created a great deal of talk and diversion, and will be long remembered by friends of the parties most intimately concerned.

The Hai Hhong, a civil mandarin next below the prefect, wishing to make a dashing lot of presents to the viceroy, partly for the show they would make and partly in order to gain his favor (which he knew he did not possess), prepared several kinds of articles, a part of which he expected would be declined with thanks according to custom. He succeeded in borrowing from a rich, retired mandarin, one of his personal friends, a very costly string of pearls, upon which he put a very high estimate, from the fact that they had been presented to him by a certain emperor. These the petty mandarin put among the proffered presents to the viceroy, believing that they would be certainly included among the articles which would be refused or declined when proffered. The viceroy examined the presents, which were brought in and paraded with great show, expressed himself very much pleased with them, and concluded to keep the string of court beads, with some other things, the rest being returned with many thanks. It would be difficult to conceive the dismay of the petty mandarin and of the owner of the court beads at this result. The owner demanded of the mandarin the return of the pearls, as they were only borrowed, and he would not set any price upon them. If he had set the proper value upon them, the mandarin would have been ruined, as he could not have raised the sum. The latter dared not go and tell the circumstances to the viceroy, and how the matter would end he could not foresee. Ruin seemed to stare him in the face, do what he could. He thought the latter would know that the pearls were far too costly to be intended as real presents, and were designed only as "*horses to look at.*" After several days of intense suspense and anxiety, he heard that they were exposed at a certain shop on Curiosity Street, to be redeemed at a certain price. It is supposed that he was only too happy to recover them at any price, so as to restore them to their owner. It is believed by the Chinese that the viceroy knew all

the time that they were merely presented as "horses to be looked at," and took the occasion to annoy his petty subordinate by keeping them for a few days, intending to give him an opportunity to redeem them, as has been mentioned. The petty mandarin learned a lesson which he probably has not forgotten to the present day.

When the head of a family has arrived at the age of fifty, sixty, or seventy years, etc., the celebration of such a birthday is distinguished from other birthday celebrations by the term of "*making ten.*" A feast is prepared in as good style as the pecuniary circumstances and the social standing of the family will justify. Cards of invitation to relatives and friends are given out, who make in return such presents as they are able and are pleased to make. Some send money. Others send a pair of large red candles, which are called "*longevity candles,*" or five or ten pounds of "*longevity vermicelli,*" or a jar of wine, or a pig's leg and foot, or a ham, or a plate full of "longevity peaches," or a pair of hangings made of red silk or of red broadcloth, either having the character for longevity in a very large form upon them, or representations of the eight genii, made of silk stuffed with cotton and sewed upon them, etc. Sons-in-law are expected to make a valuable present besides the longevity hanging. The pupils of the person honored, or of his son, if a schoolmaster or a literary man, often join together and make a handsome present on the occasion. It is customary for the host to refuse a part of the presents proffered. Many of the articles proffered are borrowed, on the understanding that, if accepted, they will be paid for, and, if not accepted, they will be duly returned to their owners. Much is done for effect and for show. It is not unusual for rich families to hire a band of theatrical performers to enact plays on the celebration of the birthday of one of its aged and honored heads.

It is an occasion of great joy. None but what are regarded as good or felicitous words are allowed. Every one tries to be happy himself and to make others happy. It is customary for the guests to salute the head of the family, wishing *long life.* The guests and the members of the family partake together of as palatable a feast as can be afforded.

If the person whose birthday is celebrated should be sick,

and even if well, should the family be pleased so to decide, a ceremony called "*worshiping the dipper*," or "*prolonging the longevity measure*," is performed. Its object is to prolong the longevity of the individual. A certain four-sided rice measure, with a flaring top, is arranged on a table in a room. Various things in common use, a foot-measure, a pair of scissors, an oil-lamp, with incense, etc., are put into the measure, having been first nearly filled with rice. Rice is also sometimes sprinkled about on the table. In front of the measure, seven candles are arranged on the table, and seven sticks of incense. Four priests of the Tauist sect are usually employed, one on each side of the table, to perform the ceremony decided upon. Sometimes they walk slowly around the table, stopping occasionally at each side to bow toward it. They repeat their formulas, jingle their bells, and blow their horns. It is not necessary that its performance should be confined only to the occasion of *making ten*, above referred to, but it may be performed upon any birthday of an adult. It is often done at the expense of the sons-in-law of the persons whose birthday is celebrated.

The making of birthday presents is exceedingly common, especially to the aged. A fowl, or a little money, or some vermicelli, or some common article of food, is invariably presented by friends and relatives, or neighbors, who have been invited to a feast on the occasion. However poor the family, it would be considered a grievous insult, or a slight of no ordinary moment, not to accept the invitation, or acknowledge its receipt by sending a present.

WOMAN CARRYING A PRESENT.

It is also very customary for one, on the occurrence of his birthday, to eat a couple of duck eggs which have been boiled, or preserved in a certain red mixture. This is done as an omen of good. The duck eggs are politely called "*universal peace*," *Tai ping*, the same characters being used which the long-haired insurgents apply to themselves. That kind of an egg being regarded as peculiarly *round*, the Chinese seem to think that in some way it will cause unlucky times to be propitious, or to revolve or roll along like an egg, until their fates or their fortunes become lucky. They often refer to the "*revolution of times*," a term denoting the changes of fate or destiny, and seem to believe that the eating of duck eggs on their birthday has some intimate connection with an auspicious change of fortune. They also eat a bowl of vermicelli as an omen of their desire for long life.

In many families, on the occurrence of the birthday of parents, their children provide some vermicelli, and place three bowls of it, cooked or uncooked, as they please, before the ancestral tables of the family, and also three bowls before their kitchen god. Fresh flowers are oftentimes put into the bowls of vermicelli. The idea of this ceremony is, that the children wish their parents should live a great while. These sentiments are indicated by the length of the vermicelli, which comes in very long and slender threads or strips. They pray in this manner that their ancestors who have already deceased, aided by the god of the kitchen, will kindly protect their dear parents in good health for a long time to come, i. e., *will lengthen out their lives like the vermicelli.*

On the birthday of children under sixteen years of age, the vermicelli is put before the image of "*Mother*," a certain goddess, who is believed to have the special protection of children until they have arrived at age according to Chinese law and in a Chinese sense, viz., *sixteen years.*

In large and wealthy families, it is customary for the children, the sons-in-law, and the grandchildren to unite together in a kind of preparatory ceremony, in view of the approaching birthday of one of their parents, parents-in-law, or grandparents. In many families this ceremony is done every year. As an essential part of the articles used, they procure some "longevity vermicelli," a pair of "longevity candles," and a

plate full of "longevity peaches." The candles are lighted and placed before the ancestral tablets. The vermicelli and the peaches, with lighted incense in a censer, are arranged on a table placed before the tablets. When every thing is ready, the children, sons-in-law, and the grandchildren present themselves by turns before the tablets and bow down upon their knees, congratulating their deceased ancestors on the near return of the birthday occasion. They then, in like manner by turns, go and fall down upon their knees before the honored and aged one whose birthday is approaching, and present similar congratulations.

On the arrival of the anniversary, the birthday is celebrated or observed as has been already decided upon by the family.

It is considered a necessary or important part of etiquette for one to make a return present of vermicelli, and, perhaps, some dried bamboo sprouts, to those relatives and friends who have made him on his birthday a respectable present of vermicelli, or hams, or hogs' feet, etc. The time of sending the return present is not fixed: it may be the following day, or on a convenient day soon after. This is regarded as wishing the relatives and friends long life, in the same manner as these, by their presents, have wished the one whose birthday has just been celebrated a long life, the wheaten preparation called vermicelli being emblematical of longevity when thus used. Its reception, or the sending of it as a present on occasions relating to birthdays, means, as plainly as though the sentiment was expressed in as many words, "*I wish you may live to a more venerable old age.*"

Privileges of Primogeniture and other Family Matters.

While the Chinese are born free, they are not all born with equal rights, privileges, and duties. There are a few privileged families among the Chinese by hereditary right; but in every family which has sons born to it, one has special rights and privileges, if not established by law, established, at least, by general consent and common custom.

The first son of his father by his lawful wife has various peculiar privileges and duties accorded to him in view of his primogeniture, though he may have numerous brothers, some or all of whom are more talented and more intelligent than he.

On the death of his parents, the furnace or cooking-range and cooking utensils which they used invariably fall to him. His brothers, on no account, may obtain and use them as their own.

It falls to the duty and the privilege of the eldest son to receive, preserve, and worship the ancestral tablets belonging to his father's family, and to erect and worship tablets in memory of his father and mother after their death. None of his younger brothers may erect a tablet representing only their father or their mother. They may each erect a general tablet, representing not only their departed parents, but all their family ancestors back to the third or the fifth generation, on their father's side and on their mother's side. Their eldest brother does not erect this kind of ancestral tablet. He may only erect a tablet in memory of his father, and another of his mother, after their decease. The ancestral tablets which belonged to his father all come into his possession as a precious heir-loom.

In the division of his father's property among the sons, the eldest son has more than any one of the others. The married daughters are generally left out of account in the division of the property, as they are no longer reckoned members of their father's family. They have already received their dowry at the time of their marriage. The unmarried girls, whether betrothed or not, have usually a small sum of money, or a part of the property, allotted for their dowry when married, or designed to help defray the expenses of their marriage festivities.

The general rule for dividing the balance of the patrimony, after deducting the outfit or dowry of unmarried daughters, is said to be to count the portion of the eldest son as two, and the portion of each of his brothers as one. If there are four sons, the property is divided into five shares of equal value, of which each of his younger brothers has one share, while he takes two. It falls to his lot to support his mother, if she survives the division of the family property, and to burn incense, candles, and mock-money at the established times, and to make the customary offerings before the ancestral tablets of the family. The homestead falls to his portion of the inherited property, if there be a homestead.

In some cases, the proportion of property which falls to the eldest son is less than the proportion above indicated. He always receives more than any one of his younger brothers, though sometimes not twice as much. Sometimes his proportion is as one and a half to one, instead of two to one. Should there be only four brothers in all, the eldest would have at the rate of one hundred and fifty dollars for each of the others receiving one hundred dollars.

The eldest son is the representative head of the family after the death of his father. On festive and mournful occasions, as at funerals and marriages, he is the chief or head. He acts as the high priest, the *pontifex maximus*, of the families of the male children of his deceased father on all occasions when sacrifices of any kind are to be offered to the manes of ancestors, whether in his own house or in the ancestral hall. He represents the family on all representative occasions.

The division of the family property is oftentimes made while the parents are still living, especially if of considerable amount. If the division is deferred until after the death of the father, experience shows that it is almost invariably accompanied with much hard feeling and quarreling, and sometimes more or less fighting among the children, or between them and their paternal uncles, who, by custom or by law, are a kind of executors or administrators of the estate. Usually the living father has so much authority over his sons that they submit to his decisions, if made known and carried out during his lifetime, relating to the division and the disposal of the property to be inherited by them.

If the number of children is small, and there is but little property to inherit, it very frequently occurs that there is no such formal division of the property, either before or after the decease of their father, and the families continue to live together for several generations. In large families, this is seldom practicable or desirable, especially if the patrimony is extensive and valuable, provided those concerned are able to agree in regard to its division—especially if living in a large city. In the country, where the property consists principally of land, farming utensils, and cattle, there are very numerous instances where whole villages are composed of relatives, all having the same ancestral surname. In many cases, for a long period of

time no division of inherited property is made in rural districts, the descendants of a common ancestor living or working together, enjoying and sharing the profits of their labors under the general direction and supervision of the head of the clan and the head of the family branches. The Chinese have been distinguished for immemorial ages for the harmony which prevails among brothers, cousins, and more remote relatives from generation to generation, which have common interests and a common surname. Each family generally cooks its food and eats it separately, and has its own private apartments, no matter how many families live in the same compound or under the same roof.

In case of the death of the eldest son, his eldest son on representative occasions must represent the family. When cards of invitation are issued, they are issued in the name of the eldest son of his father, no matter how young the former is, nor how momentous and important the interests involved, even when relating to the families of his paternal uncles, or the cousins on his father's side, etc. It is an invariable principle of usage and law that the rights, duties, and privileges of primogeniture are to be confined to the family of the eldest son and his descendants from generation to generation.

In case of the eldest son dying before marriage, or after marriage without male children, it is the custom to adopt some person as his child and heir who shall assume his rights and privileges, and act as his representative. The children of the adopted heir sustain the same relation to the brothers, uncles, and nephews of their adopted father as though they were the lineal descendants of the childless man. It is regarded as indispensable that there should be some one to *burn incense to the manes of the dead* from the eldest son down to posterity in the direct line of the eldest son, either by an own child or an adopted child.

The person who is adopted as the heir of the eldest son is most usually a relative, as his nephew or his cousin. At the time of adoption, a feast is prepared, to which the eldest son, if living, invites his relatives of higher rank than himself, his younger brothers, and, in general, the heads of the various branches of the family. If the eldest son has already deceased, the business is taken in hand by the one whose duty it is to

see an heir provided to inherit the name and to discharge the duties of the dead. The contract of adoption is usually made out on the occasion of the feast, and signed by the representative parties, who attend as witnesses. The document states the name of the person adopted and the name of the adopter, who agrees to adopt and regard the former as his legal son and heir, whether he in future answers his expectations and conforms to his wishes or not, etc. The principal parties to this contract burn incense before the ancestral tablets of the family and worship them. The adopted son worships them as representing his ancestors, and calls himself thereafter their descendant. The ancestors are supposed to be present as partakers of the homage paid, and as witnesses of the transaction of the occasion.

There may be only one *head of the clan*. Under him there are several *heads of families*. The latter are the eldest sons of the different branches of the same clan. Their number corresponds to the number of the different branches. The head of the clan has control of all the heads of families in case of quarrels or criminal acts. If the latter, who may be styled *patriarchs*, are not able to settle the quarrels or knotty questions which arise among those subject directly to them, they are entitled to call upon the *archpatriarch*, as the *chief of the clan* may be styled, for his advice and decision, and the exercise of his influence, which is very great. Magistrates often call upon the heads of families for information about those under them in criminal cases. They and the archpatriarch are held, in a Chinese sense, responsible for the good behavior of those whose interests they represent, because connected with them by the ties of consanguinity, and because they are, by the laws of the empire and the usages of society, their chiefs and heads.

It sometimes occurs that branches of some families run entirely out. It comes to pass that no children are born to the last descendant, and, in consequence of the want of a patrimony to inherit, it seems best by the remotely-related branches not to have any heir adopted to inherit the family name and ancestral tablets when there is no property to go with the name and the tablets. In such cases, when the last lineal or adopted descendant dies, and there is no one left to burn in-

cense before his ancestral tablets, they are taken and deposited on a certain altar, which is generally found connected with the village or the neighborhood temple. Every village or neighborhood has usually one such temple. The altar referred to is provided for the express purpose of holding the tablets of families which have become extinct. It is sometimes called the *no-offspring altar*, and sometimes the *no-offering altar*. None of the other branches of the family care about keeping these tablets and worshiping them according to custom; for they are not the tablets of their direct ancestors, but only of their distant relatives. This running out of families is one which is regarded as exceedingly undesirable, and one which every family is extremely anxious to prevent. It is to the Chinese a very painful thought that hereafter there may be no descendant who will feel it his duty and privilege to burn incense before their ancestral tablets. Such a result is believed to be a sure proof of the curse of the gods. Sometimes the tablets of ancestors older than three or five generations are placed on the altar referred to.

It is a very common practice for those who are intimately acquainted with each other, and who cordially love and respect each other, to *adopt each other as brothers*. Oftentimes women who dearly love each other adopt each other as sisters. Men who adopt each other as brothers sometimes do it by kneeling down and worshiping *Heaven and Earth* simultaneously, or by burning incense, with kneeling, before an image of the god of war, or of some other popular idol. Others swear, *under the open heavens*, to be faithful brothers to each other, imprecating awful curses in case they should become unfriendly and not fulfill the duties of brothers to each other. Those who adopt each other as brothers promise to sympathize in the sorrows and the reverses the one of the other, and to enjoy the successes and the joys of life together, vowing for themselves and their children to be and behave toward each other on fraternal terms. They are bound, after the ceremony of adoption, in case of the occurrence of festive or of mournful occasions in each other's families, to treat each other very much as real brothers are expected to treat each other on such occasions. In view of such mutual vows, they sometimes help each other in money to a considerable extent, and protect and

aid each other as circumstances seem to render fitting, whether as mandarins, should either or both arrive at the dignity of the mandarinate, or as literary men, or traders, etc. The vows of adoption are considered binding as long as one of the original parties survive, no matter whether the relative positions in society remain unchanged or not, whether one becomes rich and honored, and the other becomes a bankrupt or a felon.

A singular custom prevails at this place to a considerable extent. A child, whose parents are living, for a superstitious reason, is sometimes professedly adopted by another family which is not wanting in children. Such a lad is usually the only son, or is sickly and puny. The idea of thus having him adopted into another family is that such an adoption will be likely to add to his chances for long life and good health, and will tend to procure good luck for him. He does not become entitled to any share of the property of his adopted family. His real parents imagine that the gods will let him live if his parents think so little of him as to allow him to be adopted into another family, on the principle that he must be a worthless or an indifferent lad. Some believe that certain gods or evil spirits are desirous of ruining the health of bright children, or children of particular promise. Now the parents of the beloved lad, or the only son, though they really almost idolize him, hope to be able to cheat and delude such gods into the belief that their child is of no particular consequence, by having him adopted into the family of some friend. They, in fact, desire he should live to grow up, as one of the greatest boons they can possibly hope for in this world. Influenced by the same secret reasons, parents also sometimes shave off, for the space of several years, all the hair from the head of their only son, just as a priest of the Buddhist sect has the hair all shaved from his head; they call him "*little priest*," and pretend to treat him as a worthless child, and of no more consequence in the affairs of the world than is a despised priest. For the same reason, they designate him by very derogative names or epithets, hoping to delude the maliciously-disposed gods into the idea that they care little or nothing about the lad's health or life.

In case the lad has, for the reason indicated, been, as it were, falsely adopted into the family of a friend, it is customary for

that family to send several times each year, until he has arrived at the age of sixteen, when he becomes a *man*, some rice and one or two kinds of condiments through the public streets to the adopted one for his eating. The usual times for sending him the food is in the early part of the first Chinese month, at the great festivals in the fifth month, and about the middle of autumn, on his birthday, and toward the end of the twelfth month. This rice is referred to under the name of "*rice which has been carried*" through the streets.

Common Use of Samshu, or Chinese Wine.

Ardent spirits in use among this people, made by themselves, among foreigners is known generally under the name of samshu, or Chinese wine. It is most usually, at least in this part of the empire, made from white rice, or a mixture of red and of white rice. When made from red rice, or from a mixture of red and of white rice, it is of a reddish color. When distilled from white rice it has a whitish color. It is sometimes distilled from potatoes, beans, or sugar-cane. The Chinese never make wine from the juice of the grape. Chinese wine is always a distilled liquor, a kind of whisky.

Chinese Wine is extensively used in Idolatrous Worship.—In the offering of meats and vegetables before the ancestral tablets, every family very frequently uses three, five, or ten cups of samshu. In presenting oblations of food before idols strictly and exclusively belonging to the Buddhist religion, as the goddess of mercy, samshu is very seldom used, especially if the worshiper is careful to carry out the rules and principles of that sect. As a matter of fact nowadays, the use of wine in these religious acts is becoming more and more common. Tea is oftentimes used in the place of wine. In regard to oblations of food presented before idols belonging to the Tauist religion, the use of samshu is very common. Besides the cups of samshu, sometimes three cups containing tea are also arranged on the altar or table. Samshu is also used when one makes an offering of food, mock-clothing, and mock-money to spirits in the infernal regions. In worshiping the dead at their graves annually, samshu is one of the articles arranged in front of the tomb-stone, as if before the dead. As a general remark, the offerer on these occasions, near the close of the accompanying

ceremonies, takes a cup of the samshu which has been presented and pours out some of it on the ground, or on the hot ashes of the mock-money, or into the censer, or on the gravestone, according to the circumstances of the case. This act of pouring out the samshu is usually explained as a mark of respect on the part of the offerer, or as an especial offering to the object worshiped. It is done with reverence and solemnity, being regarded as an important, if not essential portion of the ceremonies. What is left at the close of the worship is consumed by the worshipers in the feast which follows.

Wine is universally Used on festive Occasions.—However much the people may abstain from samshu from day to day, and at ordinary meals, there is no such thing as teetotalism on festive social gatherings, as on the celebration of birthdays, weddings, meetings of clubs when entertainment is provided, at feasts given on the opening of a store or a hong, or soon after removing into a new house, etc. Whenever a formal invitation to dinner is given, wine must be had upon the table. Each guest, or rather all who take their seats at the table, are provided with a wine-cup, which is much like a very small teacup in shape, holding half a wine-glass or less.

The red wine, as used here on festive occasions, is always drank hot. When the meal is nearly finished the host proposes wine, and fills all the cups of the table where he is sitting; then, lifting his cup of steaming wine to his lips, he invites the company to drink with him. They all simultaneously drain their cups, which it is not a difficult task to do, so far as the quantity of their contents is concerned. They then eat a little longer, when they drink another round of wine, and so on *ad libitum*. Many drink only a part of the contents of their cups at a round. Sometimes, and even frequently in the case of the wealthy, and of those who are fond of the cup, from twenty to thirty, or even forty rounds are drank. Those who can not drink wine so freely without becoming drunk, let their cups stand filled in front of them on the table, excusing themselves from drinking, offering some apology to the company; or they take their cups and raise them to their lips, with or without tasting, as they please, while the others drink. The host urges the company to take wine, and drinking it freely and frequently is understood to be a mark of respect for him.

He often represents the importance of their drinking to make up for the scantiness and the ill-flavor of the eatables provided.

Females drink wine on festive occasions as universally as men, but they do not imbibe as much. The hostess takes the initiative in pouring out the wine and in inviting her guests to drink. Females at feasts always sit by themselves, and males by themselves, the sexes being in different rooms, if possible.

As has been intimated, no feast among the heathen Chinese would be considered proper and complete which should not have wine provided for use according to custom. It may, perhaps, be worth while to state, in this connection, that some of the native Christians do not look upon this use of wine as proper, and therefore do not furnish or use it on festive occasions among themselves. At several weddings among the native Protestant Christians at this port there has been no wine provided by the host for use at the tables of his friends. This was intimated to be the course which would be followed by the peculiar wording of the invitations given out to invited guests, or by the guarded language employed when speaking to them about the feasts on such occasions, calling it an "*invitation to drink tea*" instead of an "*invitation to drink wine.*" This latter expression is a stereotyped form of invitation to a feast, whatever may be the time or the occasion. Invitations to dinner, given or received on the part of those foreign residents who neither themselves use nor provide wine or any kind of spirits on their tables, are called generally, even by their own servants, and always by other Chinese when speaking of them, "*invitations to drink wine,*" according to the custom of the country.

A noisy game is oftentimes played by two persons on a festive and joyful occasion, the design of which seems to be to see which of them can make the other drink the most wine before drunkenness ensues, or before one withdraws from the contest. This is called "blowing the fist," and consists in both parties simultaneously throwing out toward the other one of their fists, and sticking out one or more of the fingers on these fists. While in the very act of doing this, each pronounces some numeral, which the speakers guess will be the aggregate number of the fingers thus stuck out from both fists. Should the number pronounced by either be the precise number of

these fingers, he who pronounced it is reckoned the winner, the other the loser. The loser drinks as the forfeit a cup of wine, and the game proceeds. Should neither guess the right number, the game proceeds without either drinking. If both happen to guess right, each drinks a cup of wine, or both refrain from drinking, as they are pleased to agree, and proceed with the game. *Example.*—A. thrusts out two fingers, and cries out "six;" B, at the same moment, thrusts out three fingers, and cries out "four." In such a case neither wins, as two and three make five; neither "six" nor "four." A calls "five," and thrusts out one finger; B calls out "two," and thrusts out four. In this case A wins, as one and four make "five," which was the number he guessed. B drinks a cup of wine as his forfeiture, being the loser. The Chinese usually are very boisterous in playing this game, as both parties become excited under the influence of the spirits they have drunk. Not unfrequently are there four, six, or more persons in the same room, and even around the same table, engaged at the same time in playing this game.

There is another play or game in which scholars or literary men are accustomed to engage on festive occasions, much more intellectual, and less noisy and boisterous than the one just described. This play only very slightly resembles the custom of drinking toasts at parties in Western lands. It consists in some one out of those seated around the table, near the conclusion of the feast, pronouncing a line of poetry, which must be matched by another line by all the rest, or, in case of default, a cup of wine must be drank. Usually the host or the chief guest begins the play by repeating the poetry, which is not original. The reply of the company must be also in selected poetry, and made in the order of their seats. Those who can not remember and pronounce correctly a line corresponding to the line proposed by the one who commenced the round (*i. e.*, corresponding in regard to number of characters, or to the principal word or subject), according to the established rules of the play, is reckoned as beaten, and must drink a cup of wine, unless excused by the company. There are several methods of playing the game, which are all comprehended under the same general name. Usually there is some word contained in the line first given, or some subject referred to in the

line which is mentioned by the host or guest who begins the play as necessary to be found or referred to in the lines pronounced by the rest as replies. For example: if the word is "wind," and is the first word of the line given out by the chief in the game, the replies must all have the word "wind" for the first word. He who can not *instanter* pronounce a line to match it when his turn comes, must drink his wine, and the next one try. Should the word selected be "beard," or a word referring to the beard, then all the answers must contain the word "beard," or some term which refers to the beard, in order to be accepted by the person who, for the time being, is director and judge. The more intellectual and educated the persons who engage in this play on social gatherings, the more interesting is it. On these occasions there is, however, nothing like extempore toasts and speech-making indulged. There may be considerable flow of wit, but little originality allowed or required at these times. One of the principal objects kept before the mind of the company is the drinking of wine, and one of the most manifest effects produced, oftentimes, is noisy boisterousness or stupid drunkenness.

Giving and Receiving Presents.

In regard to giving and receiving presents, very many instances occur where "*there is a mouth, but no heart*," or where "*there are words, but not the deed*," as the Chinese say—that is, where there is a certain meaning on the face of an act, but another and very different meaning intended; where there is one thing professed, but something else desired. Many things are offered as presents for show, and to obtain a reputable name among neighbors, relatives, and friends. For example: one offers a present to another, secretly desiring him not to accept, saying, "You must take it," "I bought it on purpose for you," "If you do not accept it I shall think it very strange," etc. One sends a present consisting of two kinds of articles; the friend accepts only one kind, and returns the other with many thanks; or four kinds are sent, and half or more are returned; or eight kinds are sent, making a great display, and almost the whole is returned, with a profusion of thanks. All this is done in accordance with the real wishes of the donor, no matter what he may profess.

If the whole of the presents offered should be accepted, the receiver, by so doing, would certainly make the donor very angry, and he would be regarded, if not openly denounced, as deficient in good-breeding, as destitute of politeness, or ignorant of the customs of society.

Goods are often only borrowed or rented to be offered as presents, on an understanding with the owner that, should they be accepted, they will be paid for by the borrower or renter, and if rejected they will be duly returned. As it can not be accurately known beforehand which kinds offered will be actually accepted, and if bought and not accepted the buyer would have no use for the articles, they are simply borrowed or rented for use on the occasion, to be paid for if not returned. Again, oftentimes, instead of really borrowing the articles themselves, the would-be donor gets an order or due-bill for certain articles, as for so many pounds of vermicelli, or a pair of candles, or a ham, and sends it to his friend. If the latter accepts the bill or order, he sends to the shop, obtains the articles specified, and his friend the giver pays for the same. When any thing offered is refused or declined, the thanks of the person to whom it was offered are sent to the offerer. The things proffered to a friend as presents are called "*horses to look at*," that is, articles offered for show, and not designed, as a whole, to be actually received.

The above statement regarding this subject represents the popular state of things at this place. Instead of acting out truly what one really wishes, a falsehood is practiced for the sake of a reputation for generosity, and in order to comply with the fashion. Every Chinaman, however, understands the customs relating to the giving or proffering of presents, and therefore no one is actually deceived.

The occasions when it is customary to offer and to receive presents are very numerous. Only a few of them will be described.

When one is about to start on a journey, to engage in business, or to act the mandarin in another prefecture or province, it is common for his relatives and personal friends to present him with some "*vegetables for the road*," as some dates, tea, a ham, or arrow-root. Some send two kinds, others four kinds or eight kinds, placed on a frame, and carried

through the streets by two men, who expect to be handsomely paid for their services. If he is going to Peking to engage in the competitive literary examinations, they send him cakes made of wheat flour, packages of boiled rice done up in a three-cornered shape in leaves, and a goose. All the things are omens of good. The cakes, being called "*pau*" in this dialect, are understood to "*engage*" his success. The packages of boiled rice have nearly the same name when pronounced according to the mandarin dialect, as a term which implies that he will be among the successful candidates. The character for goose, pronounced in the classical style at this place, has the same sound as the name of a celebrated fabulous marine animal, which term, used in connection with the pursuit of literary excellence, is very felicitous. They also make it a point to present him with ink from Anghui and pencils from Hupeh, the best and most expensive of the kinds used here.

It is an established custom for one, on his return from a distant place, where he has been trading, acting the mandarin, competing for a literary degree, etc., to make presents to those relatives and friends who presented him with *vegetables for the road* on his starting from home. He comes back with curiosities, or productions of the section of the empire where he has been—silks, satins, cloth, etc., if wealthy, to divide among his friends and relatives, having due regard to the comparative value and quantity of presents proffered him as "vegetables for the road" when he left home. Unless one should thus remember his relatives and friends on his return, he would be regarded as destitute or ignorant of politeness.

Those friends who receive presents from one recently returned from a distant place, under circumstances just described, are obliged, according to custom, to send back a present in acknowledgment. This is called a "present to pull off the boots." A fowl, or some bread-cakes slit in two, and a piece of meat put in between the halves, or the leg of a pig, answer very well as aids to pull off his boots in such cases. The design of his friends is to feast the far-traveled man, and to contribute toward recruiting his energies, so well-nigh spent by the fatigues of travel. Now he has leisure to take off his boots and rest a while. Those friends or relatives who do not receive a present from him are not expected to make

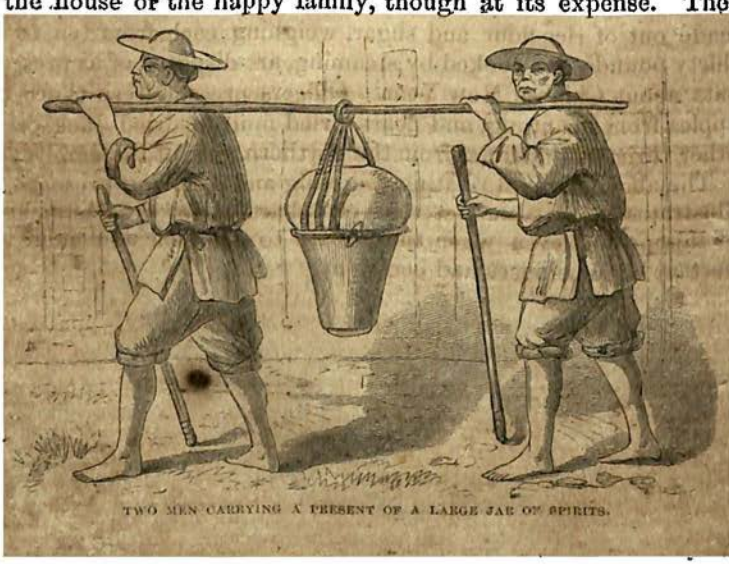
him any on his return; or, if they make it, it is not called a present to "pull off his boots."

It is very common for one to make a "present of ceremony" to another on his birthday, or whenever any particular occasion seems to demand especial attention. This is done in two ways—by giving money, and letting the receiver use it for the purchase of whatever pleases him. This course is taken sometimes when the giver has delayed for any reason to make a present so long that he feels ashamed of himself. Or by buying or preparing suitable presents, and proffering them to the individual whom it is designed to honor or please, as broadcloth, silks, satins, antiques, pearls or gems, ginseng from Corea, or birds'-nests. The common people, of course, are not in the habit of making very expensive presents, but the gentry, the rich, and inferior officers, very often make expensive presents to their superiors in rank and office. The greater mandarin *never* makes presents to the less. Sometimes presents are made in money or in valuables from an inferior to his superior, from a few dollars up to several hundreds, and even thousands of dollars, on a single occasion, the amount or value varying much, according to the comparative ranks of the giver and receiver, and the particular object had in view by the former.

On joyful occasions, as the celebration of weddings, birthdays, etc., in wealthy families, or those which can afford the expense, it is customary for the lady of the house to invite some female friends to come to dinner, or spend a day or two with her, when they play cards, eat and drink, and make themselves merry in Chinese style. On the return of these female guests to their homes, their hostess is expected by them, and required by custom, to make to each a present of sponge-cake and various kinds of sweet cakes bought at the baker's—two, four, or eight boxes, according as she wishes to honor her guests, or according to the circumstances of the families they represent. Unless such presents should be made, or at least proffered, the hostess would be pronounced by her guests as deficient in good breeding, except, perhaps, in the case of near neighbors, or those who come often to dinner. On the first visit of a female guest this present should always be made by the hostess, if she would be considered respectable. On the first visit of a

lad to the family of a relative, when he is about to start on his return, it is also customary to make him a similar present.

On festive occasions it is customary for the friends and relatives of the joyous or fortunate family who have received a formal invitation to attend, to send their congratulations, accompanied with a present in money. The money must be done up in a large red envelope, usually with the name of the donor written on a slip of red paper attached to the outside of the envelope. Such presents are made by males and females, in acknowledgment of having received an invitation to participate in the festivities; when sent by a female, a term is written on the outside of the envelope intimating that the money is for the purchase of head ornaments or of fruits. The sum sent by invited guests varies from a few hundred cash to several thousands, depending on the relative pecuniary standing of the families, and the nearness or remoteness of their relationship. On the occurrence of joyous events in one's family, as the birth of a first-born son, the friends and relatives will not unfrequently demand of the family a present of money with which to celebrate the event. They usually hire a band of actors, who perform a play, after which the friends, relatives, and actors present feast together. This is not done at the house of the happy family, though at its expense. The



TWO MEN CARRYING A PRESENT OF A LARGE JAR OF SPIRITS.

sum given varies largely, according to the circumstances of the case.

On the recurrence of the three principal festivals during the year—in the fifth, eighth, and eleventh months—it is the custom for a married daughter to make a present to her parents, and for inferior officers to make presents to their superiors. It is a general time of giving and receiving small presents among friends. In the fifth month, among other articles there should be a quantity of the three-cornered parcels of boiled rice above referred to. Officers add hams, bêche de mer, fish-fins, etc. In the eighth month, two or more packages of a kind of soft cake, called "cake of the middle of autumn," and a duck or two, are deemed essential in respectable families. Officers add wine. In the eleventh month, one of the articles sent is a kind of small white boiled cakes, made of rice flour, an omen of a good or lucky time.

At the end of the Chinese year, it is the general custom for mutual friends to make presents to each other, for traders and merchants to make presents to their employers and assistants, and for pupils to make presents to their teachers. Pupils also are expected to do the same at the festivals above mentioned. Officers make presents to their head secretaries or teachers at these times. Immense quantities of a kind of sweet cake, made out of rice-flour and sugar, weighing each from ten to thirty pounds, and cooked by steaming, are disposed of as presents about Chinese New Year. Officers present fresh thorn-apples from Shantung, and pears, dried mutton, dried duck, or other varieties of edibles from the northern part of the empire.

The above account relating to giving and receiving presents illustrates the fixed and stereotyped character of the customs of this people, even when they relate to common and unimportant circumstances and occasions.

CHAPTER X.

SOCIAL CUSTOMS—*Continued.*

The Tonsure and the Cue: Manner of Shaving the Head and Braiding the Cue.—Exceptions to the Practice.—Not a religious Custom.—The Tonsure and the Cue Badges of Servitude to the Manchu Tartars.—The Condition of the Hair shows the political Status of its Wearer.—Long Hair a Badge of Rebellion.—Attachment to the Cue more apparent than real.—*Customs relating to Neighborhoods and to Neighborhood Temples:* Images in Village or Neighborhood Temples.—Birthdays of these Gods and Goddesses celebrated by a Feast in the Temple.—Annual Thanksgiving to the Great King.—Feasts and Shows at other established Times.—Neighborhood Committee.—Keeping company with the Gods during the Night.—"Joyous Gold."—Neighborhood By-laws.—The Elders of the Neighborhood.—*Customs relating to Lepers:* Two Leper Asylums at Fuhchau.—Part of the Lepers receive a Stipend from Government.—Each Asylum under a Head Man.—Two Species of Leprosy, wet and dry.—Lepers must enter one of the Asylums.—Popular Sentiments about the Cause of Leprosy.—Corpse of Lepers burned.—Lepers must submit to their Head Men.—Superstitious and idolatrous Ceremonies at the Asylums.—Visit to the East Asylum.—*Customs relating to Beggars:* Beggars very numerous.—Manner of Begging.—Under the Control of Head Men.—The Head Men often make an Agreement with Shop-keepers relating to Beggars.—Beggars do not call at private Houses.—Exceptions.—Beggars annoy Funeral Processions on the Hills and Sacrifices at the Tombs of the Dead.

The Tonsure and the Cue.

THE tonsure of the common people and mandarins, in distinction from the tonsure of the members of the Tauist and of the Buddhist priesthood, consists in shaving the whole head

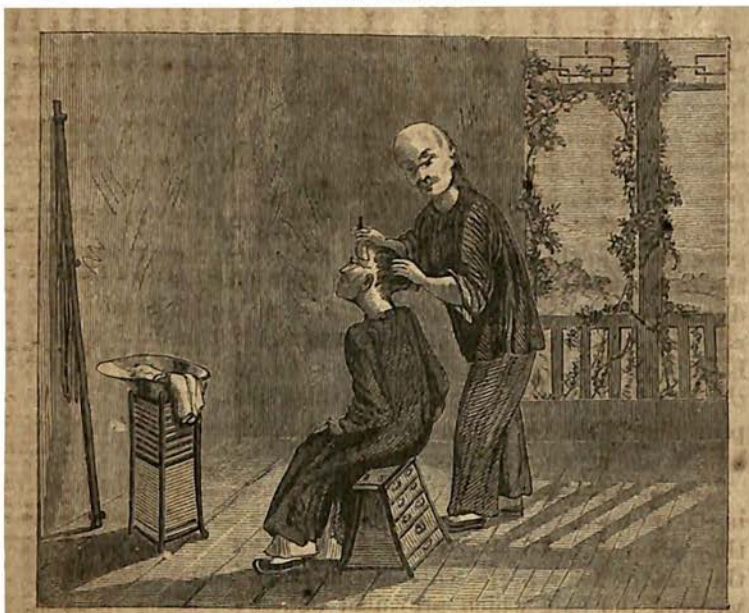
CHINESE RAZOR.

with a razor once in ten or fifteen days, excepting a circular portion on the crown four or five inches in diameter. The hair on this part is allowed to grow as long as it will grow, and is braided into a neat tress of three strands. It naturally falls down the back. The lower extremity of the cue is securely fastened with coarse silk

so that it will not unbraid. The ends of the silk are left dangling. When the cue or braid of hair is not of itself long enough to suit the fancy of its owner, it is lengthened by braiding in it some hair which has been combed out of other people's heads, and arranged with great care in bunches for this use. The ambition of some is not satisfied until it is made to reach down within a few inches of the ground. When at work, and at other times when the cue would be troublesome, it is coiled about the head or thrown around the neck; but to appear in the presence of their superiors or their employers with the hair thus coiled indicates a want of good manners.

Shaving the head, as above described, is practiced by all classes except females, Tauist priests, Buddhist nuns, and Buddhist priests, and rebels against the present government. Females, unless they are Buddhist nuns, are permitted by custom and by law to wear their hair without braiding it into a cue. If they become such nuns, they must shave off all the hair from their heads every ten or fifteen days. Tauist priests either shave their hair like the common people, or they do not shave at all. The hair, left long, they never braid like the common people, nor is it left to dangle down the back, but it is coiled around on the top of the head in a manner peculiar to their sect. Priests of the Buddhist religion shave off all their hair as smoothly as possible two or three times per month. The reason why the Buddhist priesthood shave their heads in this manner is explained by some to be to indicate their desire to put away from them every thing of this world; they do not claim as their own even their own hair.

The tonsure of the common people is not a religious habit, nor is it originally a Chinese fashion. The first emperor of the present dynasty, who began to reign in 1644, having usurped the Dragon Throne, determined to make the tonsure of Manchuria, his native country, the index and proof of the submission of the Chinese to his authority. He therefore ordered them to shave all the head excepting the crown, and, allowing the hair on that part to grow long, to dress it according to the custom of Manchuria. The Chinese had been accustomed, under native emperors, to wear long hair over the whole head, and to arrange it in a tuft or coil on the head. As might be expected, the arbitrary command to change from the



BARBER SHAVING THE HEAD OF A CUSTOMER.

national costume to the shaven pate and the dangling cue was quite unwelcome. The change was gradual, but finally prevailed throughout the empire—so gradual that at the commencement of the reign of Kanghi, the second Tartar emperor, very few at Fuhchau had adopted the custom of their conquerors. At first, those who shaved their heads and conformed to the laws received, it is said, the present of a tael of silver; after a while, only half a tael, and then only a tenth of a tael, and afterward only an egg. Finally, even an egg was not allowed. The law requiring the people to shave the head and braid the cue was not often rigidly enforced by the penalty of immediate death, but it became very manifest that those who did not conform to the wishes of the dominant dynasty would never become successful in a lawsuit against those who did conform, nor would they succeed at the literary examinations. Government favor, as regards lawsuits and literary examinations, was shown to those who conformed to the regulations of the government. Some of the proud literati and gentry absolutely refused to conform to the degrading

and foreign custom, and the result was they lost not only their long hair, but their heads. It has been facetiously remarked by somebody in regard to this matter, that there was more than one example of a man "*strangled by a hair.*" At the end even of the long reign of Kanghi the change was not completed; but during the reign of his successor, the coil of long hair, according to the fashion of the Ming dynasty, completely gave place, in this part of the empire, to the shaven pate and the braided cue, such as are worn by the chiefs of the Manchu dynasty. Ever since, in sections of the empire loyal to the reigning family, the present fashion of the tonsure and the cue has been accepted by the Chinese *as the badge of servitude to the Tartars.* Cropping or cutting the hair in any way like the prevailing fashions in Europe and in America is entirely unknown among the Chinese.

These facts serve to explain why the leaders of the rebellion in the centre of China require their adherents, and those whom they conquer, to let all the hair grow, and to coil it in a tuft on the head. They professedly adopt the national costume of wearing the hair which prevailed under the Ming dynasty, that immediately preceding the present one. Long hair on the whole head is the index of rebellion against the Tartar government at Peking. Indeed, the common name for the rebels, on the part of the Imperialists, is the "*long-haired robbers.*" Long hair on the whole of a Chinaman's head means, when interpreted into plain English, "*I reject the Tartar supremacy. I own no foreign master. I am a Chinese freeman, and my hair exhibits my sentiments on the subject.*" The tonsure and the caudle-like appendage proclaim, "*I am not my own master. I can not even dress my hair according to my pleasure. I do not conceal my political condition and character. My head shows that I am a slave to the Tartar emperor.*" The shaven pate and crown advertise that the person is a devotee of Buddha, while the unbraided coil on the head, with or without some of the hair around the head shaven off, proclaim the man to be a priest of Rationalism. An inspection of the head of a Chinaman will indicate to the beholder the political status or the religious office or profession of the man.

No Chinaman would dare to appear in the streets of this

city, or in any other part of China subject to the Peking government, with his head dressed in the national costume of the last native dynasty, nor would a Chinaman persist in following the Tartar custom of the shaven head and the braided tress in any of the districts where the power of the rebels prevails. The political condition or the religious profession of a Chinese is indicated by the cut of his hair and the dressing of it, as plainly as the color of one's neckcloth, or the fashion and the color of one's apparel, in some Western countries, advertise the wearer's profession or rank.

Notwithstanding the foreign origin of the fashion, the Chinese in Southern and Northern China, where the Tartar power prevails, SEEM to be much attached to the present manner of shaving the head and wearing the cue. They take great pains to keep the cue neat and good-looking, just as though it was an honorable instead of a disgraceful and degrading badge. They appear commonly to have entirely forgotten the servile object and the violent manner of its introduction. Some twenty or thirty years ago, the idea was advanced in a periodical published at Canton that perhaps it would require as much violence now to cause the Chinese to revert to the old custom of wearing long hair on all the head, as it did formerly to make them adopt the tonsure and the cue. The attachment to the present custom which foreigners observe is, however, believed to be more negative than positive, more apparent than real. It may be satisfactorily explained by the influence of authority and the power of habit. For two centuries, nearly every male in China, except rebels or priests, has shaven the pate and braided the hair growing on the crown. Now, whatever fashion every one adopts, no matter what may be its origin, design, or means of introduction, eventually becomes reputable and fashionable.

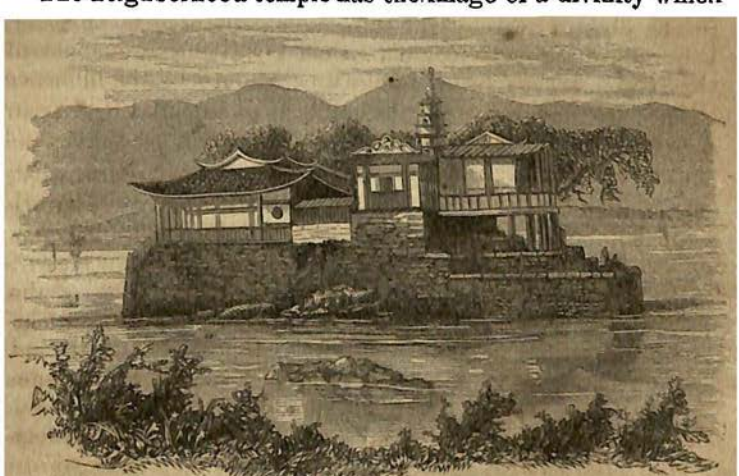
The rebellion, having for its object the restoration of the Imperial throne to a Chinese, and the re-establishment of Chinese customs, has caused the minds of the native literati and the native gentry to recall the national practices of the preceding dynasty with a warm and hopeful interest. There exists an ardent desire in the upper classes of Chinese society to adopt the ancient national customs; but they have no option in the matter. Among the rebels, as well as among the

Imperialists, there is no consultation of individual preferences or national tastes. Those who are conquered by the one are persuaded, by arguments as strong as life and death, to let the hair on the whole head grow, while those under the authority of the other party are compelled to shave it all off excepting on the crown, and to braid into a long cue that which grows on the crown. As a consequence, if the rebels prevail, the fashion of dressing the hair on the head for the whole nation will become essentially what it was in the last Chinese dynasty. But where and while the Tartars rule, every Chinaman will continue to carry on his brow and to dangle at his back the accustomed badges of servitude to them.

Customs relating to Neighborhood Temples and to Neighborhoods.

Every neighborhood has a temple of a particular kind connected with it. This is called the neighborhood temple, and is under the control of the people living in the neighborhood. Besides this temple there frequently are several other temples devoted to the worship of particular deities, as the goddess of sailors, the god of war, etc., located in the same neighborhood.

The neighborhood temple has the image of a divinity which



TEMPLE AND PAGODA ON A SMALL ISLAND EIGHT OR NINE MILES ABOVE FUHCHAU.

is believed to have a special care over the interests of the neighborhood. This god is titled the "*Great King*," and generally has a wife, who is represented by an image sitting by his side, sharing the honors which are paid to him. In some part of this temple there is always a place where a very popular female divinity, called "Mother," is worshiped by the married women of the neighborhood. "Mother" has several attendants. The "Great King" also is surrounded by various servants. Pictures of attendants are often made on the walls of the temples, and images or pictures of various subordinate gods or goddesses are usually found in various parts of the premises. These temples are provided with an elevated platform, where playactors stand or walk about while performing theatrical plays.

The "Great King" is not a divinity of high rank in the invisible world. It is a common saying that he corresponds to a *village constable* in this, the visible world. Oftentimes the neighborhood committee collect money in the first Chinese month, or early in the spring, and invite several priests to perform superstitious ceremonies in the temple before the idol of the Great King, or outside in some convenient place. The object of this service is to implore the god of fire to protect every man in the neighborhood from trouble and sickness, and insure prosperity to him in the prosecution of his business throughout the year just commenced. In the last month of the year, some committees have a ceremony performed before the village idol to thank him for his goodness during the year about to close.

It is expected that every family, some time during the twelfth month, will make an offering to the Great King, designed as a thanksgiving for the mercies of the year.

In the country villages it is a universal custom for the villagers to carry an idol of the Great King around the various parts of the village in a procession during the first month of every year. This is attended with great rejoicing and display. In this city, sometimes, instead of an idol procession in honor of the neighborhood god, the neighborhood unite in arranging many things before his image and in various parts of his temple designed to thank and honor him.

At Tientsin, on the birthdays of some popular divinities,

WALKING ON STILTS IN A PUBLIC PROCESSION AT TIENTSIN.

and on other special occasions, a company of men walk on stilts through the streets in procession. Some of them represent women, and all are gaudily and fantastically dressed. Each holds in his hands some utensil. They go usually in single file, singing or chanting. Occasionally one performs some strange act, as kicking out one foot, or jumping up, or whirling around, etc. They train themselves to walk along slowly or fast with perfect ease and self-possession. The performers oftentimes are themselves members of some club or union, or are hired to perform their part in public by a club or union connected with the worship of idols or the practice of superstition. Frequently immense crowds gather to witness their performances in procession.

On the birthdays of the divinities worshiped in the neighborhood temple, the neighborhood is at the expense of making a celebration in honor of them, consisting in part of the offering of a large quantity of meats and vegetables. The quantity of edibles is graduated somewhat by the number of those who are expected as guests. The guests afterward consume the food which is regarded as having been offered before the "Great King" or "Mother," or some other idol, as the case may be. Some of the edibles are actually placed before the divinity, as though he or she were going to partake of it. Oftentimes several scores of people sit down at the feast. These celebrations are concluded by a theatrical exhibition, which usually comes off in the evening.

Besides these celebrations, there are feasts given and shows performed at the expense of the neighborhood, usually at the regular great annual festivals in the fifth, eighth, and eleventh months, and at any other time or on any other occasion which the neighborhood may see fit to observe. Many religious ceremonies, attended with theatricals, are also held during the year, at the expense of individual members of the community, either in the discharge of a vow, or in order to express their joy for some event which they are pleased to attribute to the friendly agency of the divinities worshiped in the neighborhood temple. These theatrical performances are very noisy, and constitute an almost intolerable nuisance to those foreigners who happen to reside in close proximity to a neighborhood temple. Small cannon are often fired off, and gongs and

drums are beaten with great power and persistence, accompanied with the yells of the spectators, doubtless designed as cheers, during the progress of the theatrical performance.

The committee or trustees of the neighborhood are elected annually, and serve for one year. They usually are from the most respectable families of the community. The head man or chairman of this committee is distinguished by the appellation of "happy head." It is the business of this committee to look after the religious ceremonies performed in the temple, and to decide the part of the expenses which each family must pay toward providing the various feasts and theatricals which the committee decide upon having. Should the committee not be able to collect from their assessments, or from subscriptions, enough money to defray the current expenses of the temple, it is expected that they will supply the balance, or that the happy head will do it. The happy head is generally one of the most wealthy men of the neighborhood, and therefore able to make up a deficiency of funds, should it be necessary.

The assessments made by the committee are not legally binding. They are usually, however, paid promptly and with pleasure, if the pecuniary circumstances of the families admit of it. Public sentiment enforces the decisions of the committee. Those families which pay the share of expenses allotted to them, if a full share, are entitled to send one person to partake of the feasts. All may attend the concluding theatrical show, and all are usually willing to give as much as they can afford to carry out the plans which relate to the honor, the health, and the general interests of their community.

It has become an established custom that every flourishing neighborhood shall have, during the fore part of four nights preceding the fifteenth of the first month, the neighborhood temple lighted up, and presentations of food made before the idols, which is afterward eaten in the temple, accompanied with the drinking of wine, the burning of incense, candles, and mock-money, under the superintendence of the trustees. They procure several very large lanterns covered with paper of a black, red, yellow, or white color. On these lanterns are expressions which intimate the congratulations of the villagers on the return of the season. One of these lanterns is perhaps in the

shape of a large fish, another in the form of an immense drum, another made to resemble the shape of a bell, another shaped like a flower-vase, another like an orange, etc. These are hung up in various parts of the temple, where they are permitted to remain until the festival which occurs on the twenty-ninth of the month.

The committee first bow down before the gods and goddesses. Afterward some of the principal guests make the customary prostrations. The season of the year is one of comparative leisure and freedom from the cares of business. Traders and clerks, as well as other classes, embrace the opportunity to rejoice and make merry. These festivities are called "*keeping company*" with the gods "*during the night.*" There is oftentimes a great deal of excitement and merriment on these evenings in village temples.

If, during the preceding year, one has met with any very good fortune or joyful event in his family, such as success at the literary examinations, or the birth of a son, or if one has moved into the neighborhood from another village, he is expected to present, in addition to the sum assessed upon him for the expense of "keeping company by night" with the neighborhood gods and goddesses, *an extra sum of money*, called "joyous gold," to the committee-men, which they are to spend in the "congratulatory" festivities of the occasion. For example, if one had a son born to him during the past year, he will be expected to present a pair of "joyous" candles to be burnt before "Mother" in the neighborhood temple, and provide a table of "joyous" saucers, each holding a little of a different kind of food, spread before her image. He must also make a present in money. The committee apportion to the families which have had special occasions for rejoicing the amount of money and the kind and quantity of other things they will be required to present, notifying each family by causing a piece of red paper, with the particulars written upon it, to be pasted upon the door of the house it occupies a few days previous to the time of these festivities. Families in a flourishing business generally find little difficulty in meeting the assessment for "*joyous gold*;" but the families which live on the receipts for daily labor, while their joy may be as sincere, and their willingness to indicate it may be as genuine as

their more wealthy neighbors, find it extremely difficult to pay the "*joyful gold*," unless the committee make due allowance for their pecuniary condition.

The neighborhood committee oftentimes endeavor to exert their influence for the good of their village by making various by-laws or temporary regulations. Sometimes they forbid the practice of gambling on the streets for a certain time, or they forbid the placing of common sedans, when waiting for customers, in certain parts of the village, etc. These regulations usually have all the force of law for the time being, as very few persons would think of persisting in doing any thing which was forbidden by his neighbors, and for which he would be sure of receiving their earnest and united remonstrances. It sometimes happens that they seem to be oppressive and restrictive to an injurious degree. For instance, in times of great scarcity and high prices, several contiguous neighborhoods in separate action forbid rich farmers or large speculators in rice from selling their grain on hand to people belonging to other or distant communities, resolving to plunder and carry off any grain belonging to these men, should they happen to find it in the act of being carried away. The reason for this course is the fear of a great advance in the price of rice, should speculators from abroad be allowed to compete for the purchase of the rice with the retail dealers of the neighborhood. When several contiguous villages or neighborhoods simultaneously forbid the sale of rice to persons from abroad, and faithfully execute their resolutions, the holders have no resource but to wait until such restrictions are withdrawn, or sell their grain to their neighbors for home consumption. Should they appeal from the resolutions of their own village on such a subject to a mandarin, they would be sure to meet with no assistance; for the sympathies of the magistrate would certainly be on the side of the neighborhood.

In this notice of matters concerning neighborhoods, the *elders* of the community deserve some mention. These are persons who have arrived at the age of some seventy or eighty years. They form, in large and wealthy neighborhoods, a class by themselves, and are entitled, by the usages of society, to certain well-understood privileges. They are exempted, in

ordinary cases, from a forcible arrest by the underlings of the magistrate. If he has any complaint against "*the elders of the village*," he must respectfully invite their attendance upon him. He must treat them with deference. They have much influence over their fellow-citizens of the same community. In 1850 the villagers took the ground that certain premises in the suburbs of this city should not be rented and occupied by foreigners. The district magistrate having issued a proclamation to the effect that it was in accordance with the treaty for the premises to be rented on just terms, and that there must be no farther disturbance, the proclamation was torn down by the neighborhood rowdies. The magistrate invited the elders of the community to visit him at his yamun, and when they appeared, he sternly inquired *if they intended to rebel against the will of the emperor*. They were nonplused, and at once answered in the negative. He immediately replied that there must be no more trouble about the occupation of these premises by foreigners, and that no proclamations were to be interfered with. He then dismissed them, remarking that they would be held responsible for the peace and good order of their neighborhood. From that time there was no more active opposition made by the villagers.

Being unable to labor, and time often dragging heavily, especially if of active habits and good health, these aged gentlemen usually interest themselves in the affairs of their neighborhood, and crowd themselves into other people's society much oftener than is agreeable. They are not allowed to be treated by any with insult or with positive neglect. It has become allowable for the elders to invite themselves (if they please to do so, and if they do not receive an invitation) to attend any festive occasion which may occur in their own neighborhood. If one celebrates his birthday, or if there is a wedding, or if a literary graduate makes a feast, etc., any of the elders may send in his card, with a small present in money, or a pair of congratulatory hangings. In this way they invite themselves to the feast, oftentimes when their company is not desired. They are thus allowed to be present, and partake of a meal on the same footing as though they had been regularly invited by the family. On account of their venerable age, they are permitted to take liberties in their own community,

and to enjoy privileges which would not be tolerated in young men. According to custom, a self-invited elder may not be excluded, nor his congratulations be declined, on festive occasions. So much for the respect paid to a hoary head in China.

Customs relating to Lepers.

There are two large asylums, or places of refuge and of residence, at this place, for the wretches who are taken with leprosy, located on the outside of the city, near the east and west gates. Two or three hundred lepers live at each of these asylums. A certain number at each asylum has a small stipend allotted them regularly from the government. When one of those who receive government aid dies, his place on the list is supplied by the name of another. It is commonly believed that only a small part of the sum granted by the emperor toward the support of his leprous subjects actually reaches them, each of the officials through whose hands it passes taking a percentage. It is reported that each leper at the west asylum only receives from one thousand to one thousand five hundred cash per quarter from the Imperial benefaction.

Each asylum is under the control of a head man, who must reside at the institution, and who is nominally or really one of the lepers. It is the duty of this head man to report at stated times to the district magistrate the number of deaths, accessions, etc., and to manage the general affairs of the asylum. Matters which he can not settle must be promptly reported to the proper magistrate. He has great power over the unfortunates connected with his establishment. The rules are very rigid, and it is said that if one of the inmates should manifest a decidedly insubordinate disposition, and repeatedly and willfully violate them, and the head man should beat him so severely as to result in death, no notice would be taken of it by the authorities. These head men have the reputation of being rich, and of having money at interest.

Different sections of the asylum are allotted to the different sexes. Husbands and wives are, however, allowed to live together. In case of their husbands being taken with the leprosy, and required to live in the asylum, some wives prefer to accompany them rather than live at their own houses. These asylums present the appearance of a walled village, having

streets, a few small shops, and a school. A wealthy leper can hire a respectable house within the compound, and live well by paying extra for what he enjoys. Lepers at the asylums may marry and raise families. It is a popular saying that if either a man or his wife has this disease, the other party will not take it; and that a male leper can not impart the leprosy to a woman, while a female leper can give the leprosy to a male who is not her husband.

There are two kinds of leprosy, called respectively the "*wet*" and the "*dry*," from the appearance and condition of the body. The "dry" is that form or degree of the disease when the skin is dry and there is no running sore. It is called the "wet" when the skin is moist, and the body, or some part of the body, is covered with maturated or running sores. The two classes are kept separate from each other, so far as eating and sleeping are concerned, living in different quarters of the asylums. By a careful diet and proper medical treatment the "wet" leprosy becomes the "dry" in some cases. Those who have the "wet" leprosy frequently present a most filthy, loathsome, and offensive appearance. A poor "wet" leper, with no friends able and willing to aid him, has a most wretched lot.

When one breaks out with the leprosy, no matter what his social standing or his wealth, established custom requires that he should be conveyed to one of these asylums, have his name entered upon the list of inmates, and remain there for a longer or shorter time. His neighbors, if they know it, will not allow a person taken with the leprosy to remain at his home. On entering an asylum, the leper must give to its head man a sum of ready money, regulated somewhat by the wealth of the individual. In case of a poor man becoming leprous, his neighbors are glad to help him in raising the sum demanded by the head man, in order to facilitate his departure. The sum demanded by the head man as an entrance fee is said to vary from a few to thirty or forty dollars.

Sometimes rich and influential families endeavor to prevent a knowledge of the circumstances becoming public in case a relative is taken with the leprosy by confining him at home, and keeping away from him those who they think would communicate the news to the street lepers or their head man. Should the neighbors become aware of the fact, they generally

would inform the street lepers, who would report to the chief; and the neighbors themselves would insist on the observance of the established custom. When the fact becomes known, the matter is sometimes, though very rarely, compromised with the head leper by giving him a large bribe. Some twenty years ago, a very rich man, living in the suburbs of this city, having been attacked with this disease, secretly bribed the head man, by a present of one thousand taels of silver, to allow him to remain in his own house. In this instance the family was so influential and respected that the neighbors did not insist on his entering the asylum, as a poor man would have been obliged to do. He remained at home, and subsequently died of the leprosy.

There is doubtless considerable superstition mingled with the popular sentiments relating to the causes which produce the leprosy, and the treatment of it necessary to be pursued as soon as the patient is removed to the asylum. It is generally believed that unless the leper enters the asylum, his immediate neighbors are likely to be affected. At the time of his departure for the asylum, a branch of a tree having green leaves is put up over the door of his neighbors' houses by the head man, who receives charge of the leper. The leprosy is supposed to be caused by flying insects, and the object of the green leaves is to ward off these insects, should they come to infest or injure the inmates of these dwellings. Some assert that the insects will alight on these leaves, if they approach near, and thus be prevented from affecting those within the house. The branches remain for three days. This is a period of great anxiety in the vicinity. For three days the inmates of the houses may not build a fire to cook their food, lest the smoke or heat should attract the dreaded insects. On the expiration of this time the branches are removed by the head man or his agent, and the neighbors again breathe freely, the danger being supposed to be past. The head man, on removing the branches, expects a small present of money. It is the prevalent impression that the head man possesses a knowledge of some medicines, which, if taken by the leper, will cure the disease to the extent that he can not impart it by his presence to those who have not had it. What this medicine is remains a secret to the common people. The rich lepers make a free use of medicine pro-

vided by the head man, having money to pay him for it to his satisfaction. Certain it is, that a leper is not such an object of dread after he has been at the asylum a short time as he is when it first becomes known that he has been attacked with the leprosy. People do not seem to be afraid of taking the disease from those who have been treated at the asylum. On visiting their relatives or former neighbors, they are not shunned, as would have been the case if they had not entered the refuge provided for their class. Persons not leprous sometimes eat and sleep with impunity with those who have enjoyed the benefits which a residence of the asylum affords. The poor lepers may be daily, almost hourly seen in the public streets of the city and suburbs, begging for money, and some of them are most pitiable objects indeed. The rich lepers sometimes visit their former homes for a few days at a time, and then return to their abode at the asylum. Lepers, after having been at the refuge a certain time, may return permanently to their homes, if they desire to do so, and they are able to gain a livelihood, provided they have not the "*wet*" leprosy.

The poor leper leads an unhappy and hopeless life. Obliged to beg in the streets in order to supplement the insufficiency of the Imperial benefaction, in health his lot is a most unenviable one, and sickness would seem to render his misery complete. A physician is connected with each of the asylums, residing without the compound. But money is requisite to secure the attention and the medicines which a sick leper needs. At death the corpse is burned, not buried. Fire is believed to destroy the insects which are supposed to cause the leprosy, and which, unless the corpse was burned, might naturally be expected to infest the neighborhood and affect travelers.

LEPER.

The object of the leper asylums is not to benefit and cure the wretches who are obliged to take lodgings in them, but to provide a place of retreat where they may not necessarily injure those who have not the leprosy. These institutions do not have their origin so much in a benevolent desire to promote the happiness of the leper as in the selfish considerations and in the superstitious notions of the public. This leads to the remark that donations of money or of grain for the relief or the maintenance of the lepers are sometimes made by the rich, under the impression that they are doing a meritorious act. In some of the villages and farming districts in the country, it is a fixed custom for lepers to receive from the rich or principal farmers a certain quantity of rice, either once or twice per year, about the time of the two rice harvests. This rice is taken to the asylums, or is subject to the disposal of their head man. The head man sometimes makes specific arrangements with shop-keepers and bankers who are willing to give the sum demanded, to insure exemption for a certain period from the begging calls of lepers. The sum required by the head man is regulated by the wealth of the proprietors of the shops or stores, and the nature of the business transacted. The lepers are obliged to conform to the arrangement thus made in regard to them by their head man; nonconformity is very severely punished. Lepers are allowed to go and beg money on festive and mournful occasions, as marriages, and at the time of burying the dead, etc.; also when honorary tablets are erected in memory of virtuous widows, except when a definite agreement has been made to the contrary by their head man. The money and the rice obtained in the methods above denoted by the head men of the asylums are professedly divided among the lepers under their control, reserving a part for public use, or for the payment of expenses incurred for the benefit of all, and in which all have a common interest. Their head men are always careful to provide quite amply for their own personal wants, never being guilty of managing their trusts in such a manner as to make themselves poorer men.

At fixed times during the year, various superstitious and idolatrous ceremonies are performed at the asylums at the expense of the community. For example, a "*Universal Rescue*" is performed at the West asylum in the seventh Chinese month

for the benefit of the manes of deceased lepers in particular, as well as for the benefit of other unfortunate spirits in general. At the time of the "*Festival of the Tombs*" in the third month, the ceremony of "*Presentation of Food*" is celebrated at the expense of the asylum. On the birthdays of certain gods worshiped by lepers there are also, at the asylums, the usual idolatrous observances which are common on such anniversaries outside of the asylums in connection with the birthdays of other gods.

In the fall of 1859, on a visit to the asylum outside of the east gate, the wretched lepers gathered around, presenting a very unamiable appearance, which it is impossible to describe or to forget. We were told that out of four hundred inmates of the asylum one fourth were females. We saw thirty or forty children of both sexes who were affirmed to have been born there; a number of the larger boys and girls were out begging. We were informed, in reply to our inquiries, that sometimes the leprosy did not make its appearance on the children of leprous parents in early life, and that the relatives of the children living outside the asylum sometimes took home to bring up those who seemed to be unaffected with the disease. One old man said he was only eighteen years old when taken there, and had been an inmate of the asylum fifty-four years!

Customs relating to Beggars.

Native beggars are very numerous in this city. They are of all ages and of both sexes, blind, lame, maimed, and leprous. Some are enfeebled by vice or by sickness, others are in good bodily condition. Some doubtless follow begging as a profession partly because they are too indolent to labor, and partly because they can make more money by begging than they could by working. The blind beggars sometimes pass through the streets, to and from the place where they sleep, in single file, by companies, led by one who can see. The front one of the blind beggars places a hand on one of the shoulders of the leader, the second one places a hand on the shoulder of his preceding companion, and so on through the whole company, marching leisurely along.

Sometimes the beggars visit the stores or shops in compa-

nies, with loud entreaties for pity, pounding on the floor or the counter, or making a deafening noise with gongs, in order to expedite the giving of a cash. A single lusty beggar with his lungs and staff, or gong, will make such a noise as to interrupt business entirely by drowning conversation, so that the shop-keeper, in a kind of self-defense, tosses him the cash he demands, when he goes away to vex and annoy another shop-keeper in a similar manner. Some beggars carry a tame snake with them coiled about their persons, or held in their hands, or fastened on a stick. Others have a heavy brick or large stone, with which they pound their bodies, either standing or after having laid themselves down on their backs in the street before the shop whence they expect the pittance. Some have a monkey which they have taught to perform amusing tricks; others, on presenting themselves in or before a shop, commence a song in the Mandarin or in the local dialect, keeping time with bamboo clappers held in one hand. The clothing they wear is generally both scant and exceedingly filthy. Some have on little or nothing more than an old piece of matting thrown over their shoulders or tied about their persons. Many carry a bowl in their hands, or have an old bag or pocket suspended from their necks, for the purpose of holding what they may pick up or what may be given them.

BEGGAR WITH A PIECE OF OLD MATTING THROWN OVER HIS SHOULDERS.

The beggars, both in the city and in the suburbs, are governed, so far as they are governed at all in the pursuit of their calling, by *head men*. There are several head men, whose names are entered in the office of the district magistrate in the city. All the beggars residing or staying for the time within certain understood boundaries are under the control of a certain head man. This man is not appointed or selected by the beggars, his subjects. In the first instances, it is said, these head

men were appointed by the mandarins a long while ago, in order to relieve themselves from trouble relating to beggars, and originally beggars were appointed to the office or position of the chief of beggars. This headship has now become hereditary in certain families, which are, nominally at least, beggar families. These men are not now practical and acting beggars, but live on the perquisites and spoils of office. Some of them are said to be rich, and to live in comparatively good style. They may be styled *Kings of the Beggars*.

A head man of the beggars may make an agreement with the shop-keepers, merchants, and bankers within his district that beggars shall not visit their shops, warehouses, and banks for money for a stipulated time, and the beggars are obliged to conform to the agreement, if native beggars. Religious mendicants, or refugees, exiles, etc., from other provinces, who take to begging for a living, do not come under these regulations. The head man receives from each of the principal business firms with which he can come to an agreement a sum of money, varying, it is said, from a few to ten or twenty dollars per annum, as the price of exemption from the importunities of beggars; and in proof of this agreement he gives a strip of red paper, on which is printed or written a sentence to the effect that "*the brethren must not come here to disturb and annoy*." This paper is pasted up in a conspicuous part of the store or bank, and the money is taken away and *professedly* distributed among the beggars concerned, though it is sagely surmised that he appropriates the lion's share to his own use. After a business man has made this agreement with the head man of the beggars, should any native beggar apply for the usual pittance, it is only necessary to point to the red slip of paper and bid him begone. If he will not depart at once, he may be beaten with impunity by the master of the establishment, which beating the latter would not dare to give unless he had the proof of an agreement at hand; and it is affirmed that the head man might, if the beggar repeatedly violated the agreement, flog or beat the culprit to death, and no notice would be taken of the matter by the higher authorities.

The shop-keepers, bankers, etc., who do not make such agreement with the head men are liable to be called upon by beggars at their places of business, not at their private resi-

dences, day after day, and at any time from morning until night, for the contribution of cash. The beggars, while before or in a shop, are oftentimes scolded and abused most shamefully by words, but never by blows, nor are they ever expelled forcibly from a shop unless they attempt to steal, or violate some well-understood custom. If a beggar should be treated contrary to custom by a shop-keeper, the former would at once proceed to annoy and disturb the latter most offensively until what he deemed an adequate compensation or satisfaction should be rendered him. In such cases the beggar always comes off the better of the two parties, as he has no reputation or pecuniary interest to lose, and what he acquires in the shape of money for the abuse or injury is so much clear gain.

As a general rule, beggars are not allowed to call at private dwelling-houses. They may station themselves by the roadside and solicit alms from the passer-by, or they may call at public shops and banks. The only exceptions when they may beg at private houses relate to the occurrence of an extraordinary event, either joyful or mournful, etc. On such occasions, when considerable expense is involved, and a great deal of pomp and parade is made by rich families, beggars may, according to custom, come to the family residence and demand alms, unless an agreement has been previously entered into with the head man by the family. In such cases the red slip of paper is pasted up on the premises, and one of the mendicant fraternity is stationed there to keep away any of the brotherhood who might be ignorant of the arrangement, or be disposed to intrude, the mendicant present being supplied by the family with food and lodging during the festivities or solemnities.

When burials connected with wealthy families take place on the hills, or the regular annual sacrifices to the dead are about to be performed in the spring at their graves, beggars often interfere for the purpose of getting food or money, unless forbidden to do so by their head men in consequence of an especial agreement. Oftentimes a considerable sum of money is distributed on such occasions among the beggars before they will allow the burial or the sacrifice to proceed without interruption, and with the desirable solemnity and silence. According to the superstitious views of the Chinese, the bur-

ial should take place at a time fixed by the fortune-tellers in order to be propitious, and the beggars take advantage of this fact to hinder and harass, in the hope of getting more money to keep quiet. On the occasion of the burial of a native Christian at this place in 1857, a company of beggars and of lepers gathered around the grave, and demanded twenty thousand cash as the condition of allowing the coffin to be lowered into the grave. One of the rabble actually got down into the grave, and thus prevented the lowering of the coffin. The burial was delayed in this way for two or three hours, until near dark, when, finding, contrary to usual custom, that no hour was fixed for the consummation of the burial, and that their exorbitant demands would not be complied with, they were glad to accept eight hundred cash, to be divided among themselves, and the coffin was lowered to its position and the burial completed.

When the Universal Rescue, a showy and superstitious ceremony, believed to be highly beneficial and meritorious, is being performed, beggars often swarm around, and, covered with rags and filth, importune and vociferate, unless a definite understanding has been entered into with their head man. In such a case they must confine themselves to their accustomed beats, and be content with such a proportion of the sum he has received for guaranteeing their absence as he is content to give them.

According to established custom, beggars are allowed to call on the keepers of rice-shops for alms only twice per annum, at the times when the new rice begins to be received from the country. This rice harvest is twice yearly, in the sixth and tenth Chinese months, in this part of the empire. Probably, on these occasions, every large rice-shop dispenses in charity several thousand cash in money or in rice to the beggars, who throng their shops, or the streets in front of them. Farmers also are expected to give a small quantity of rice to each beggar who may present himself at their fields at the time of the regular rice harvests.

CHAPTER XI.

MISCELLANEOUS OPINIONS AND PRACTICES.

The Dragon and the Phœnix: The five-clawed Dragon the Chinese national Coat of Arms.—Appropriated solely to the Emperor.—Regarded as the Giver of Rain.—Story.—Representations of the four-clawed Dragon used by certain Mandarins, and by the People on certain Occasions.—The Empress is represented by the Phœnix.—Custom allows the established Use of the Dragon and the Phœnix.—May not be generally used.—Incident.—*Proverbs and Book Phrases:* Distinction between Proverbs and Book-phrases.—In very frequent Use.—Examples.—*Chinese Cursing:* Cursing very common.—"Mouths are exceedingly filthy."—Examples, with Explanations.—*Preparation and Use of Mock-money:* Manner of preparing Tin-foil described.—Done by manual Labor.—Work of pasting the Tin-foil upon Paper performed by Women and Girls.—Large Amount of Capital invested.—When colored Yellow represents Gold.—Ashes of the Mock-money carefully preserved for the Tin they contain.—Use of Mock-money exceedingly frequent.

The Dragon and the Phœnix.

THE dragon holds a remarkable position in the history and government of China. It also enjoys an ominous eminence in the affections of the Chinese people. It is frequently represented as the greatest benefactor of mankind. It is the dragon which causes the clouds to form and the rain to fall. The Chinese delight in praising its wonderful properties and powers. It is the venerated symbol of good.

The five-clawed dragon is an emblem of Imperial power. The people may not use or make a representation of it except by special permission of the emperor. Some reason that, as the emperor personates the empire, and as the five-clawed dragon personates the emperor, the dragon may with propriety be considered as the Chinese national *coat of arms.* Others style it the patron god—*the protecting deity of the empire.*

The emperor appropriates to himself the use of the *true* dragon, the one which has five claws on each of its four feet.

On his dress of state is embroidered a likeness of the dragon. His throne is styled the "dragon's seat." His bedstead is the "dragon's bedstead." His countenance is the "dragon's face." His eyes are the "dragon's eyes." His beard is the "dragon's beard." The pencil with which he writes is called the "dragon's pencil." His body is the "dragon's body." Williams, in his "*Middle Kingdom*," quaintly remarks, "The old dragon, it might be almost said, has coiled himself around the Emperor of China, one of the greatest upholders of his power in the world, and contrived to get himself worshiped through him by one third of the human race."

The true dragon, it is affirmed, never renders itself visible to mortal vision wholly at once. If its head is seen, its tail is obscured or hidden. If it exposes its tail to the eyes of man, it is careful to keep its head out of sight. It is always accompanied by, or partially enshrouded in, clouds when it becomes visible in any of its parts. Water-spouts are believed by some Chinese to be occasioned by the ascent and descent of the dragon. Fishermen and residents on the borders of the ocean are reported to catch occasional glimpses of the dragon ascending from the water and descending to it.

It is represented as having scales, and without ears. From its forehead two horns project upward. Its organ of hearing seems to be located in these horns, for it is asserted that it hears through them. It is regarded as the king of fishes.

In times of drought the bestower of rain, the dragon is oftentimes the object of prayer, both on the part of the emperor and the people, for a supply of the needed element. The Chinese say that in Peking there is a large temple dedicated to the worship of the dragon, and within the precincts of the temple grounds is a certain well. On the mouth of this well is laid a large flat stone, having the image of the dragon engraved on its under side. This stone, as the story goes, has been removed only once for a long period, for fear that the anger of the dragon will be excited, and result in dire calamity to the people of the surrounding country. In the beginning of the reign of the great-grandfather of the present emperor occurred a severe and protracted drought at Peking. The emperor made many supplications to the dragon for rain, but in vain; the rain-monarch did not deign to answer the humble

petitions of the Son of Heaven. At length the emperor, in anger, dared to lift the stone from the mouth of the well, when water immediately fell in torrents from the heavens. At the end of three days the emperor returned thanks for the rain, and requested its cessation; but it continued to pour down. On the sixth day he again expressed his gratitude, yet it continued to rain in torrents without intermission. On the ninth day, the emperor, becoming alarmed at the consequences of his daring act, confessed humbly to the dragon his sin in opening the well. This appeased the anger of the rain-king, his majesty the five-clawed dragon, and the rain instantly ceased.

Proclamations emanating directly from the emperor, and published on yellow paper, sometimes have the likenesses of two dragons facing each other, and grasping or playing with a pearl, of which the dragon is believed to be very fond. The bills of the government bank, opened at Fuhchau some six or seven years ago by special permission of the emperor, had representations of the five-clawed dragon on the margin. The boats used by the emperor personally when making excursions, and taking recreation in former days on the beautiful lakes in the vicinity of his summer palace, it is said, had their bows carved in imitation of the dragon's head.

While the emperor appropriates the five-clawed to his own use, the officials and the people may, and do under some circumstances, use a representation of the *four-clawed* dragon. For example, certain officers of government, from the first to the fourth rank inclusive, have the four-clawed dragon embroidered on their court or official robes. On the ancestral tablets belonging to them they may have the same engraved. One of the doors of the examination hall where candidates for the second literary degree meet to compete together, is called the "dragon's door;" and the successful candidates or competitors for this degree are said to "leap" or ascend the "dragon's door." Directly in front of the entrance to the main hall in the great Confucian temple of this place is a very large inclined stone of superior quality, on which is engraved an image of the dragon's face and head. A certain kind of boats, made principally of bamboo and paper, twenty or thirty feet long, which, having been paraded through the streets of this city in idol processions at various times during the sum-

mer months, are burnt by the side of the Min, have their bows made with a hideous likeness of the dragon's head with a gaping mouth. The boats used at the celebration of the dragon festival in the fifth Chinese month have similar bows. During the first Chinese month, a cloth image of the dragon, constructed on a frame-work of bamboo, is exhibited at theatres in the night-time, and paraded in the public streets, being moved and worked by men. It is represented as pursuing a large pearl or ball, which is carried a little in advance of it, the whole being lighted with candles. This is a popular sport, and is called *playing with a dragon lantern*. Some paper charms have pictures of the dragon.

While the emperor is represented by the dragon, the empress is represented by the phœnix. Some say that this bird has entered China only twice, and that these visits were made during the lives of eminent men who flourished more than three thousand years ago. The common people dare not use its supposed likeness to promote their private purposes, except on certain occasions and under certain circumstances, in accordance with established customs. For example, a sort of large tapers or candles, used at marriage festivals, have pictures on them representing the dragon and the phœnix. Certain kinds of round cakes, used as presents to the relatives and friends of the bride, made at the expense of the bridegroom a short time before their marriage, and which may be regarded as *wedding cakes*, have representations of these two fabulous animals made on them. The papers drawn up on the occasion of the betrothal of a boy and a girl in this section have also pictures of the dragon and the phœnix. The document drawn up by the boy's parents, and kept by the girl's parents as evidence of the betrothal, has a picture of the dragon, while the document drawn up by the parents of the girl, and kept by the parents of the boy, has a representation of the phœnix.

Common custom in regard to these, and perhaps other occasions, has made the use of the picture of the four-clawed dragon and the phœnix, either together or separately, allowable and lawful. But should any one have the presumption to use the likeness of either dragon or phœnix in a manner not in accordance with established custom to promote his private ends, he would soon, doubtless, have abundant occasion to regret the

attempt. An incident occurred in this place several years ago illustrating this remark. A certain banker adopted as his device on the margin of his bank-notes the image of the phœnix. As soon as these notes were issued, the servants or runners of some of the mandarins demanded of him a sum of money, which he refused to give them, deeming it exorbitant. On the matter coming to the knowledge of the mandarins, they took or countenanced measures which resulted in extorting a large sum of money from the banker, and finally in his ruin. His crime or fault was simply that of using on the border of his bills the likeness of the phœnix, which was regarded as a *trespass on the prerogative of the empress.* In other words, he was guilty of endeavoring to employ for his personal benefit, and in the prosecution of his private business, that which is appropriated to indicate or symbolize the spouse of the emperor.

Proverbs and Book Phrases.

The language spoken by the common people abounds in proverbs, some of the words of which have no characters to represent them in writing. The language spoken by learned men abounds in terse expressions, oftentimes derived from the Classics, pronounced according to the proper sound of the characters which compose it. The latter may be called "book phrases." The dividing line between proverbs and book-phrases is not very definite, as the latter may be classed among the former when they become so commonly used as to be readily understood by uneducated persons.

If some of them should be considered by the reader as conflicting with each other in sentiment, or with true and correct principles, let not the Chinese be unduly blamed. All nations have proverbs, many of which do not tally with each other or with right.

Should the reader suppose that the Chinese live, or endeavor to live, according to the moral sentiment of the best of these set phrases, he would be sadly mistaken. They love to discuss the reason of things, and the propriety of acting according to reason, while they have not the most distant idea of doing so, unless they conclude it will be for their interest. They have the intellectual acumen to perceive, in regard to many subjects, what is reasonable and what is unreasonable,

what is wise and what unwise, what is right and what wrong; but they have also the depravity of heart (which, alas! is not peculiar to them) that leads them to go against their conscience, and their better judgment when they believe money, or honor, or official trust will be attained by so doing.

To feel after a pin on the bottom of the ocean—[to try to do an absurd or impossible thing].

A cat leading a rat to view the feast of lanterns—[one bad man deceiving another with specious pretensions].

A tiger eating a fly—[disproportion].

A wooden tiger—[an unsuccessful plan to frighten people].

A tiger carrying a cangue—[awkwardness].

To be bold enough to stroke the tiger's beard—[great courage and daring].

If one will not enter a tiger's lair, how can he obtain her whelps?—[proper means must be taken to attain a desired object].

An ox with a ring in his nose—[a man with his passions under control].

A calf without a ring in his nose—[an ungovernable child].

A calf does not know a tiger—[simplicity and innocence].

An old man is like a candle placed in the wind—[disease quickly carries off the aged, as a draft of wind speedily extinguishes a candle placed in it].

After the pig has been killed, to speak of the price—[to take an improper advantage of circumstances].

Where there is musk, there will, of course, be perfume; it will not be necessary to stand in the wind—[talent and worth will manifest themselves without resorting to trickery].

The heart of a man, the stomach of an ox—[excessive covetousness].

A rat and a cat to sleep together—[bad people to profess to agree together].

The dog lords it over the cat's rice—[interference in other people's affairs].

A thief's mouth uttering imperial language—[a bad man can talk speciously and honestly].

To mistake a village squire for the emperor—[not to perceive essential differences in persons or things].

To turn a summersault in an oyster-shell—[to suppose or to plan an impossibility].

To stand on two ships at once—[impossible to do the same thing at the same time in two different places].

A basket of grain producing only a pound of chicken-meat—[indicates a money-losing business].

An oily mouth and a heart like a razor—[one who makes pleasant and specious promises, but who has evil intentions].

The carpenter makes the cangue which he himself may be doomed to wear—[men often unwittingly do what eventually harms themselves].

A blind fowl picking at random after worms—[working without skill].

A toad in a well can not behold the whole heavens: to look at the heavens from the bottom of a well—[contracted ideas].

Climbing a tree to hunt for fish—[to look for things where they can by no probability be found].

To eat one's rice looking toward the heavens—[a quiet and approving conscience].

The mouth of Buddha, but the heart of a serpent—[a man of pleasant exterior, but wicked heart].

In a melon-patch, do not stoop down to arrange your shoes; under a plum-tree, do not lift your hand to adjust your cap—[avoid appearances of evil].

To covet another man's horse, and lose one's own ox—[to lose what property one has already in efforts to acquire more].

To carry an olive on the pate of a Buddhist priest—[to attempt what can not be readily done].

If one has a mind to beat the stone, the stone will have a hole in it—[persevering industry overcomes obstacles].

To grind down an iron pestle to make a needle of—[indomitable perseverance in efforts to accomplish a desired object].

The kettle of him who has a wicked heart is full of rice; the kettle of him whose heart coincides with the doctrines of heaven has none—[prosperity in business is not a sign or proof of the rectitude of one's principles. That the wicked have plenty to eat is no indication of the approval of heaven].

None will carry on a money-losing business, but some will engage in a head-losing occupation—[men will try to make money by any means, however unlawful, which may even re-

sult in their own decapitation, while they will not sell goods at less than cost, or engage in an employment which affords no profit].

Don't tell a man with a full stomach that you are hungry—[one just after a plentiful repast does not readily sympathize with the feelings of a hungry man].

To nourish a rat to eat a hole in one's bags—[to support for a time a man in one's family who requites favors received by robbing or in some other way injuring his benefactor].

A house on fire is a fine sight, but it inflicts great damage on the owner—[appearances at a distance are often deceptive; things are not to be decided about simply by their appearance].

In passing over the day in the usual way there are four ounces of sin—[every man is a sinner].

Money in the hands of a poor man, rice in the basket of a beggar—[indicates the loss of money or property without hope of recovery, just as the poor man spends the money he has received, and the beggar eats up the rice he has begged, having nothing left].

When you converse in the road, (remember) there are men in the grass.

The neighboring walls have ears—[much like the Western proverb, "The wall has ears].

He that has wealth and wine has many friends.

If one has plenty of money, but no child, he can not be reckoned rich; if one has children, but no money, he can not be considered poor.

A poor man, though living in the crowded mart, no one will notice; a rich man, though dwelling amid the remote hills, his distant relative will visit.

An upright heart does not fear demons.

Correct one's self, then correct others.

Seeing an opportunity to make money, one should think of righteousness.

A covetous heart is never satisfied.

To have a bad child is not as well as to have none.

He who does according to heaven will be preserved; he who opposes heaven will perish.

According to heaven and according to fate, not according to man.

Calamity comes from heaven.

All things are according to heaven.

The doctrines of heaven confer happiness on the good and misery on the evil.

A rich man regards a thousand mouths (in his family) as too few; the poor man thinks his one too many.

If men have good desires, heaven will assuredly grant them.

If one does good, heaven will bestow on him a hundred blessings.

If one does not good, heaven will send upon him a hundred evils.

To die or to live is according to fate.

To be wealthy or to be honored with office is according to heaven.

Great goodness and great wickedness, sooner or later, are sure to be rewarded.

The doctrines of heaven are not selfish.

True doctrine can not injure the true scholar.

Of ten thousand evils, lewdness is the head.

Of one hundred virtues, filial piety is the first.

Chinese Cursing.

Foreign residents in China, not familiar with the spoken language, have very imperfect notions in regard to the extent and the kind of cursing constantly indulged in by the people about them. Not unfrequently do servants apply to their foreign employers the vilest of language, even uttering it in their hearing, and interlarding it with horrible cursing, knowing that their words will not be intelligible.

Some of the common sayings of the Chinese, when angry with each other, are recorded, not because these sayings in themselves are interesting or profitable to hear or to read, but because they illustrate the nature of Chinese heathenism generally, and help to corroborate the truth of the startling language used by an apostolic writer in describing the depravity of mankind: "*Their throat is an open sepulchre; the poison of asps is under their tongue; whose mouth is full of cursing and bitterness.*" Besides, one of the best ways of learning the real moral condition of a people is to ascertain how they talk when excited or exasperated.

The Chinese have a large vocabulary of curses, oaths, and imprecations. On the most trivial occasions, they almost without exception are in the habit of imprecating upon those who have excited their anger the most direful vengeance, or expressing their feelings in the most filthy language. Their common language, when offended or insulted, is usually of the most vile description, abounding with indelicate and obscene allusions. They seem to strive with themselves, as though a wager were at stake, who shall excel in the use of filthy, loathsome, and vindictive terms. It is one of the most common occurrences in the public streets for two or more Chinese, or parties of Chinese, to bandy back and forth the most vulgar language, and utter the most dreadful curses on each other.

The Chinese here have a saying that their "mouths are exceedingly filthy," and no one who has acquired their dialect can have the least doubt of its truth. They have another saying that the "heart of woman is superlatively poisonous," meaning that the language uttered by females, when cursing others, is more virulent and filthy than that used by men. It is not easy for a foreigner to perceive the truth of this saying when both sexes seem to have arrived at the highest attainable facility in heaping the vilest language and the most awful curses upon those with whom they happen to be at variance.

The specimens given go to show how far this people come short of practicing the pure and divine principles of the Bible: "Love your enemies; bless them that curse you." A translation of the vile and lewd forms of vituperation and cursing is not attempted, but only those which are used by respectable people, if indeed those who use such language can be called respectable. All classes of society, whether Confucianists, Buddhists, or Rationalists, without distinction of sex or profession in life, indulge with spirit in cursing those who have aroused their angry passions.

May the Five Emperors catch you!
May the Five Emperors arrest you at your door!

[The five "emperors" or "rulers" are certain five gods, much worshiped at this place, who are believed to govern the cholera, pestilence, and epidemic diseases generally. The idea, in such curses as the above, is, May you die by the cholera! May you perish by the pestilence!]

When you die, may you go to Hades, and have your bowels ripped open!
May you be fried in the caldron of oil!
May your tongue be cut off!
May you be thrown on the mountain of knives!

[These refer to different kinds of punishments supposed to prevail in the lower world; and the wish of the speaker is, that he whom he curses may be treated after death in the manner indicated.]

May you have none left to open the door and to trim the lamp!
May your children and your husband perish! (said to a married woman.)
May the pestilence deprive you of posterity!
May you not live to adult age!
May you die before marriage!
May your incense-furnace be turned bottom side up on the wall!
May your posterity be cut off!

[These all indicate the worst calamity that can befall one, in the estimation of the Chinese, *i. e.*, to have no one to burn incense before his ancestral tablet, and no one to transmit to after ages the family name. It is plainly asserted in the curse, "*Let your posterity be cut off.*"]

May fish devour you!
May fish be your coffin, and water be your grave!

[May you die by drowning, and your body never be found by friends.]

May the crows pick out your eyes!
May your body be in one place and your head in another!
When you die may your corpse be unburied!
May your corpse be eaten by dogs!

[These all imply sudden and violent death, with the corpse left unburied.]

May you die in prison!
May your corpse be dragged out of the hole in the wall!

[To die in prison is considered very ignominious, because the corpse is not allowed to be carried out through the door, but is pulled out of the prison through an aperture made in the wall on the back side of the premises.]

May the village constable attend to your remains!

[May you be buried at public expense as a pauper.]

After death may you never be born again!

[Let your punishment in Hades be eternal.]

May five horses pull you to pieces!

[May your death be caused by five horses attached to your body—one to the head, two to the arms, and two to the legs.]

May the hour when you die be unknown!

[The Chinese regard it as a great calamity not to know and record the exact time of one's death.]

On the mountains may you meet with tigers, and on the plains with serpents!

[May you every where be surrounded with peril.]

May your corpse be carried to its burial in a white coffin!

[*i. e.*, unstained or unpainted. This imprecates death in extreme poverty, and without friends able and willing to procure a decent coffin for one's burial.]

May you die by the roadside!
May you perish by the corner of the street!
May you die in the middle of the road!
May you die before you get half way home!
May the border of the paddy-field be your pillow!
May your whole family be jammed into one coffin!
May the five thunders strike you dead!
Let the fire of heaven consume you!
May you be born again as a dog or a hog!
May you be hacked into ten thousand pieces!
May your bowels rot inch by inch!
May your hands and feet rot off!
May demons carry you off!

The reader can understand from what is obviously contained in these examples, and can infer from what was suggested in the remarks immediately preceding them, the real moral condition of the people in this most populous of empires. Yet some strangers "from afar" not unfrequently deride the idea that they stand in any need of the Christian religion, affirming that their own religions are sufficient for all their wants. It is evident that their own religions do not make them either pure in their language or pure in their thoughts. How infinitely do they need the renovating and purifying influences of the religion of Jesus Christ!

Preparation and Use of Mock-money.

Women usually perform the work of running into small moulds the tin used in preparing mock-money, making each piece of unbeaten tin about one inch wide by two inches long, and quite thin. An apprentice or unskillful workman takes a

sufficient number of these pieces between the thumb and fore finger of his left hand to amount to an inch in thickness, and lays one end of the lot on the surface of a large smooth stone, by which he sits, and with the other hand, holding a heavy hammer, beats the tin laid on the stone blow after blow. After a while he takes hold of the other end, beating in the same way the end which he previously held between his thumb and fore finger. He continues this process until the pieces become several times as large as at first. They are then given over to a better workman, who lays the whole down on the stone, where he steadies one end with his left hand, while he beats the other end with the hammer held in his right hand. The hammer must be brought down with skill, touching the tin evenly, else the upper sheets would be badly torn or the whole injured. During the process of beating, before it has acquired the desired thinness, it is steamed two or three times, and a kind of powder sprinkled between the sheets, so that they will not adhere together and become a solid mass, owing to the constant and heavy pounding. The nearer it is to being finished the greater the skill of the workman, the tin passing generally through the hands of four or five different workmen. When it is sufficiently thin, the two by one inch piece has become two feet, more or less, in length, by one foot or one and a half feet wide. For some time before it is completed a large piece of very thick pasteboard is put over the upper sheet when pounded, in order to prevent the sheets from being as badly torn and damaged as they otherwise would be. When pounded sufficiently thin, the edges of the mass of tin-foil are trimmed, and the foil is sent to market, where it brings from fifty cents to one dollar per pound, according to the quality of the article.

The manufacturer of mock-money cuts the tin-foil into different sizes and shapes, according to the kinds of mock-money he proposes to make out of it. Some parcels are twelve or fifteen inches square, and others less than two inches.

The labor of pasting the tin-foil upon paper is almost exclusively done by women and girls belonging to poor families. The tin-foil is taken to their houses, together with the paper on which they are to paste it, already prepared for their hands. Their wages are graduated by the amount of labor performed.

If they work skillfully, fast workers may earn from one hundred to one hundred and fifty cash per day. Young girls and the unskillful women often make only from fifty to one hundred cash per day, or from five to ten cents, they boarding themselves. If unskillful, they are apt to spoil the sheets of tin-foil. The least strength used unskillfully injures the foil so that it becomes worthless until re-melted and re-made. In the suburbs of this city there are doubtless several thousand poor families, the females of which perform comparatively little work during their whole lives other than pasting the tin-foil upon paper, to be used in superstitious and idolatrous ceremonies.

There is a large amount of capital invested in the preparation of mock-money paper at this place. There are more than thirty large establishments where it is kept for sale, of different sizes and shapes. A certain kind, made in sheets twelve or fifteen inches square, is exported largely to Tientsin, in Pechile, and to ports in Shantung province. Another kind, consisting of small sheets, is exported extensively to southern and to northern ports.

When the foil remains of its natural color the paper money is believed to represent silver, and, when burnt, to be obtained by the dead or the gods for whom it is designed. The will of the owner in this world is believed to decide the question *who receives the remittance in the other world?* When the tin-foil is colored yellow by passing over it a brush which has been dipped in a decoction of the flowers of a certain kind of cassia, it represents gold, which in like manner is remitted to invisible parties by the agency of fire.

A kind of mock-money, called foreign cash, is made out of a round piece of pasteboard of the size of a dollar. Tin-foil is then pasted on both sides. Rudé impressions of the obverse and the reverse sides of a Spanish dollar are then made upon the opposite sides of the pasteboard. When burnt in the usual manner in connection with worship or superstitious ceremonies, each piece is believed to become a dollar in the other world.

Another kind of mock-money, representing copper cash, consists simply of oblong pieces of coarse paper, each piece having eight or ten holes, and each hole representing one cash.

In the front part of funeral processions, sometimes round pieces of yellow, brown, or white paper, about two inches in diameter, with a hole in the centre of each, representing a cash, are scattered along the road, to buy the right of way from the spirits, which might otherwise disturb the corpse *en route* to the grave.

After burning a quantity of mock-money in one place, the ashes are carefully treasured up for the small particles of tin which they contain. These ashes are sold by weight to men who go around from house to house for the purpose of buying them. By the process of heating, the particles of tin are collected together and separated from the paper ashes. This tin is again sold to those who are engaged in the manufacture of tin-foil by beating, who prepare it for pasting upon paper in a manner similar to that which has been described. The paper with the foil upon it is burnt, the ashes again gathered up, the particles of tin re-melted, re-pounded, re-pasted upon paper, etc. And yet the people delude themselves with the idea that the mock-money becomes real silver or gold, according to its color, when burnt, which their deceased friends and relatives, or the gods, receive and use in the land of spirits; while they, at the same time, are collecting the ashes for the tin they contain, and selling them for money, to be re-melted and re-manufactured into mock-money for repeated use in this world! The practice of burning some of this mock-money on almost all occasions of worshiping the spirits of the departed or the gods seems to suffer no abatement, but rather to increase from year to year. An immense amount of it is consumed yearly in this part of the empire. No family is too poor to procure mock-money when occasion demands; and no heathen family is so intelligent, or so free from the trammels of custom, as not to be in the habit of buying and burning it.

CHAPTER XII.

MISCELLANEOUS OPINIONS AND PRACTICES—*Continued.*

Jugglers: Description of several Sleight-of-hand Tricks.—*Gamblers:* Gambling common.—Many Methods.—*Farces:* Various popular Farces.—*Sports and Plays:* Shuttlecock.—Lion pursuing a Ball.—Manœuvring the Dragon.—*Playacting:* An Emperor of the Tang Dynasty one of the Gods worshiped by Playactors.—Bands of Actors numerous.—Female Characters personated by Boys.—No Theatres in China.—Theatricals performed on Platforms in the Street and in Temples.—No Admittance Fee.—Plays usually historical.—Theatricals often connected with rendering Thanksgiving to the Gods.—*Jottings on various Subjects:* Honorary Portals, commemorating the Virtues of distinguished Persons, erected by special Permission of the Emperor.—Numerous at Fuhchau.—Sometimes erected during the Lifetime of the Individual honored.—Fine Portal at Tating, in the Southern Suburbs.—Superstitious Ideas in regard to Thunder and Lightning.—Both worshiped —Only the unfilial or the uncommonly wicked "killed" by Thunder.—Superstitious Ceremony, called the "Thunder Charm," performed to facilitate the Departure of Thunder after killing one.—Singular Method of publicly honoring a Friend or a Mandarin.—Description of Method.—Communicating glad Tidings.—Singular Manner of publishing the Sex of a Child —Presenting "a private Ceremony."—Vendors of Curiosities often bribe Gate-keepers and Servants.—Money often paid to Middle-men by Servants and Teachers.—Head Contractors make Presents to the Servants of their Employer.—Tenants sometimes give to the Servants of Landlords a Percentage on the Sum paid as Rent.—Instance.—Pernicious Influence of these Customs.

Jugglers.

In this city there are not a few men who make their living by performing wonderful tricks for the amusement of others.

Some of the sleight-of-hand performances are quite inexplicable to those who have not been initiated into the secret, and seem impossible of achievement, while others are evidently done only after long practice, but are such as most people could do, to some satisfactory extent, if they pleased to turn their attention to such things.

Some very common jugglers' tricks are such as these: Lying down on the back and causing a large earthen water ves-

JUGGLER SPINNING A PLATE AROUND.

sel to revolve around and around on the soles of the feet, which are turned up toward the sky. Another is to cause a candlestick, in which is a lighted candle, to stand erect on the top of one's head while he sings some ditty to the sound of clap-traps which he swings or works in his hands. Another is to balance a common plate on the upper point of a short perpendicular stick, which is placed for support by its lower point on another stick held in the mouth of the performer, the plate spinning around with very great velocity. The wonder of this truly wonderful performance is the ease with which the plate is made to spin around so fast. Sometimes one passing along the streets will see a man playing with three or five rings, some six or eight inches in diameter, in a manner which never fails to draw a crowd around him. He throws the rings up into the air separately, catching them in his hand when they seem joined together, or linked into each other like a chain. The performer throws the rings into a variety of shapes without the slightest hesitation or mistake. Another man will be seen throwing up three sticks, one after the other, keeping two of them in the air. With each, as he catches it on falling, he gives a rap on a drum placed before him. Sometimes three kitchen-knives are thrown up in the same manner, and caught as they fall, one by one, and tossed up again. When knives are used no drum is struck.

At other times the street may be rendered impassable for the time being by any but daring foot-passengers by the exploits of a man who has taken possession of it, and is playing with a ball of iron or lead, weighing several pounds, attached to the end of a strong but small rope, some twenty or thirty

feet long. *He is engaged in forcing the ball forward and drawing it back by the cord attached, which he holds in one hand, in a line parallel with the ground, and about as high as his neck.* The ball passes and repasses by him very swiftly, nearly as quick as he can stretch out and draw in the hand which has hold of the string. It proceeds both sides from him to the extent of twelve or fifteen feet. The wonder of the performance consists in the apparent ease with which the difficult feat is done, the speed of the ball, and the precision with which it flies backward and forward, he all the time not touching the ball. If he were to whirl the ball around his head at the distance of the end of the string, there would be in that operation nothing wonderful; but he forces it back and forth, in a parallel line with the ground, with nearly the same speed and certainty of motion that he could attain by giving it a circular motion around his head. If the ball should hit against his own head while performing thus, it would crush it or dash his brains out, in all probability; or if it should impinge against the head of any of the people in the street, the result would be similar. Every one, however, gives a wide berth to the ball. The performer, at the end of each trick-of-hand and exhibition of skill, expects a contribution of cash from the spectators as the reward of his efforts for their amusement.

What among the Chinese is regarded as particularly wonderful is a performance described as follows: The juggler pretends to kill his son, and plants a melon-seed. The spectators behold him apparently kill his boy with blows from a sword, cutting off his legs and arms. He then covers up the mutilated parts under a blanket placed on the ground. In a short time the corpse is gone, and is nowhere to be found, having seemingly vanished from the place. Having planted the melon-seed in a flower-pot filled with earth, after a while, on lifting up the blanket, there is seen a large melon on the ground. If a spectator expresses a wish that the melon should vanish also, the blanket is thrown over it. After waiting a little while, on again lifting the covering the melon is nowhere in sight. Yet a short time spent in waiting, and, on removing the blanket, there will be seen the lad who had apparently been killed and mutilated but a little while previously, living and well, without any mark of having been injured.

Sometimes the spectator sees him cut out a diminutive door and child with a pair of scissors out of common paper, and place them under the blanket. In a short time these things have disappeared, and a bowl of vegetables appear under the blanket in their stead. A spectator hands the performer an empty bottle, and requests him to fill it with spirits. It is put under the blanket, and in a short time, on taking it out, behold, it is filled with spirits of the best quality!

The following feats are sometimes performed: A man, having only a pair of trowsers on his loins, with a boy to assist him, clears a space in a crowd about twenty or thirty feet in diameter.

From time to time he puts into his mouth several common sewing needles, and some thread separately. By-and-by he pulls out of his mouth several threads, each having strung upon them a number of needles.

He pretends to swallow several metal balls, one at a time, each nearly an inch in diameter; and then points out the places where they will appear just under the skin, as on his neck, or about the middle of his stomach. And, sure enough, they seem to be just where he points out, their appearance being indicated by a rising of the skin about as high and as large as would be the case if one of the balls had really been there.

He snatches from time to time from the ground a handful of slips of paper, which he crams in his mouth until his cheeks protrude, and he is unable to articulate distinctly. He now places his hands on his hips, and pretends to be causing his breath to pass through the mass of paper in his mouth. In a few moments a small stream of smoke proceeds from his mouth, just as though the paper was on fire, which is really the case. He continues to force his breath out through the paper, and the smoke becomes more dense, until it pours forth from his mouth in a constant stream to the distance of two or three feet. The spectators in front of him can see the fire in the centre of the mass of paper in his mouth. As he continues to fan the fire with his breath, a larger and larger quantity of paper is ignited, until apparently half of the mass is ignited, and smoke and sparks issue from his mouth continually, and the man acts as though he felt the heat very sensibly. Considerable merriment prevails among the spectators as they

look upon the man whose mouth is full of fire. His grimaces and contortions are irresistible.

After a short time, occupied principally by collecting cash from his wondering and amused spectators, he commences to pull out of his mouth a paper ribbon, being about an inch and a quarter wide. As he passes along around the outside of the cleared circle, he drops the paper ribbon on the ground, until he has passed two or three times around it, where it lies for the time being, while he proceeds to perform some other feat.

He takes a pair of Chinese brass swords, about twenty inches long exclusive of the hilt. The blades are about an inch and a half wide, and are flat, and the edges are not sharp. He places these flatwise, one upon the other, and then puts them into his mouth, point first, and both at a time. He throws his head back, so that his face is about at an angle of forty-five degrees with the ground, and forces the two swords downward. He continues to press down upon the hilts until all but the hilts, and three or four inches of the part of the blades nearest the hilts, have disappeared. While the swords are in this position, he walks slowly around the arena, facing the spectators, some of whom are within three or four feet of him. There is evidently no deception in regard to the swords being in his mouth, and extending downward. His boy at this juncture calls upon the spectators to throw cash into the arena, which is done oftentimes liberally. After a while the swords are drawn out of his mouth and handed to those of the spectators, who manifest a desire to handle and scrutinize them.

Gamblers.

The Chinese are noted gamblers, and have invented a great many methods of playing for amusement or for money. The shops opened for gamblers are very numerous in some streets and in some localities. Into these dens it is not an unfrequent occurrence that several practiced sharpers combine to lead some unsophisticated country greenhorn, who, they ascertain, has ready money which he carries about him. The one who introduces him pretends to be his true friend, and is showing him around the city to see the notable sights. When in the shop he is prevailed to try his hand at a small stake, which he is suffered to win. The gamesters, who are in league with his

professed friend, applaud his skill and luck, and some of them offer to play with him. They lead him on in this way, coaxing, flattering, shaming, and threatening him, until he is fleeced of his ready money, which probably may not be all his own, but intrusted to him by neighbors and friends with which to purchase goods for them to use or sell in the country. The man's character is ruined and his money is gone. How can he see his friends and neighbors? How can he survive the disgrace and the shame he has brought upon himself by his false confidence in his city friend? Probably, in many cases, the result is that he becomes a vagabond, in process of time a beggar or a thief, and finally ends his course a suicide.

There are several kinds of street gambling, on a small scale, for money or for sweetmeats, candies, etc., which it is impossible to avoid noticing while passing along. One of these is a kind of literary or "*poetical*" gambling. The head gambler provides himself with a table, and seats himself behind it by the street-side. He exhibits on the table, for the inspection of those who wish to gamble in this way, a written line of poetry of five or seven characters, having one word omitted. He furnishes, also, a list of several words, either one of which, if inserted in the blank place, would complete the line and make good sense. The gambling consists in guessing which of these characters is the word really omitted, and backing the guess with a stake of cash. He who stakes a number of cash on his guess and misses, loses the money. If he guesses the correct character, he receives five times his stake. That there may be no imposition practiced by the head gambler, the real word omitted is found on the corner or side of the same piece of paper which contains the defective line, but concealed from view by the paper being turned over, until a wager is made by some one, when it is exposed for the inspection of the person concerned. The head gambler provides himself sometimes with a large number of defective lines of poetry ready for use, should there be any occasion for them.

Another method of gambling is this: the head gambler provides himself with three slender slips of bamboo or wood, eight or ten inches long, and a stool, and seats himself by the street-side, to accommodate those who wish to try their fortunes by an appeal to the three lots. He holds the three lots

in one hand by grasping them at one end, the other end projecting outward, and usually separated from each other, so that those who engage in gambling can easily slip cash on any one of them which he selects. There is hanging down from his hand a red tassel or string, professedly attached to one of the three lots at the end which is held in the hand of the operator. He holds the three ends in such a way that a spectator can not tell which of them it is that has the red thread attached to it. The person who ventures to stake cash, places the amount he pleases on the lot which he bets is the one which has the red string attached to it. If the lot selected is not the one which has a string attached, he simply loses his venture. If it should prove to be the one, the head gambler must restore him the cash, and twice as many more as he ventured. It is very seldom that the head gambler forfeits any money. He usually manages the matter so as almost always to gain, not to lose. The red string is often attached to them all, but in such a way that when any one is pulled forth from the hand which grasps it, the thread will slip off, but remain on the other two. If there is a wager laid on one of the two left undrawn, and the lot selected be pulled forth, the thread in like manner slips off, and the lot appears without any thread attached, even though it really had the thread attached to it before it was drawn. If the head gambler opens the hand to show that every thing has been conducted fairly, the remaining slip has the thread properly attached, and every thing seems to be honestly managed. Of course, the man who operates deceitfully and unfairly does not allow the condition of the string on the ends of the lots in his hand to be seen or examined at the beginning of a game, should any one suspect or charge him with intending foul play.

Another common instrument of street-gambling consists in part of a round board fifteen or eighteen inches in diameter, the circumference of which is divided into eight or sixteen equal parts. From the centre to each of the dividing points is drawn a straight line. A standard or post eight or ten inches high is erected in the centre, coming to a point small enough to allow of cash being put upon it. A slender stick of wood is provided, nearly as long as the diameter of the board, hav-

ing a smooth hole in the centre of it sufficiently large to allow it to fit loosely upon the perpendicular standard, two or three inches from the top of it. This is designed to be put upon the standard, and to turn around easily, and with as little friction as possible, upon this standard, in a line parallel with the surface of the board, which is marked off into eight or sixteen parts. Near one end of this horizontal piece is tied one end of a string, so that its other end will come down nearly to the surface of the board. This horizontal piece of wood, being turned around by a sudden movement of the hand, will continue to revolve some time after the hand has been taken away, and, of course, it is quite uncertain over what part of the face of the board the thread attached to it will finally stop. The gambling consists in guessing where the string will point after the horizontal piece to which it is attached having been made to revolve, stops. The one who wishes to stake some cash upon a certain *spot*, places the amount of his wager on the top of the perpendicular standard, and specifies the particular division he bets upon, or he puts the cash upon that particular division, and then gives the horizontal piece a whirl around with greater or less velocity, as he pleases. If the thread stops, pointing down to the particular division he selected, he has won, and the head gambler must pay him eight or sixteen times as much as he ventured, according as the face of the board is divided into eight or sixteen parts. If the thread stops over any other space than the one he bet upon, he loses his wager. If he should bet upon any particular dividing *line* on the face of the board, and the string should, when its movements ceased, point directly down toward that line, he would be entitled to receive twice as many cash from the head gambler as

GAMBLING WITH A REVOLVING POINTER.

he would have been entitled to receive had he bet with success upon any particular *space*. The head gambler often has a quantity of candies or sweetmeats with which to pay in part or wholly his forfeits, provided those who are successful in their ventures are willing to accept of such a currency; if not, he must pay them in cash.

Many boys spend the most of their time in hawking about the streets various kinds of sweetmeats or preserved fruits, not so much for the purpose of *selling* them for money as for allowing them to be *gambled for*. Those who wish to procure them usually try their fortune at gambling for them in a particular way. The lad who carries the sweetmeats carries also with him a bamboo tube, six or eight inches long, and two or three inches in diameter, one end of which is closed up with the natural joint. Out of the other end protrude some twenty, more or less, of small splinters of bamboo. Near the end resting on the bottom of the tube, and, of course, out of sight, are some notches or numberings. The one who ventures a cash or more for the preserves pulls out of the tube one, or two, or more of the slips, according to the rules of the game, after the lad has mingled them well together by two or three shakes of his hand. If the drawer is successful, he receives fruits, etc., worth five times as much as the cash he staked; if unsuccessful, he loses what he ventured to bet.

There is another very exciting kind of gambling, or lottery, which the mandarins always nowadays suppress as speedily as possible after its existence becomes known. All kinds of gambling are illegal, if simply the law is considered. Most kinds are, however, winked at by the subordinate officials of the higher mandarins. The kind above referred to, as one which mandarins desire to suppress, is peculiarly exciting, on account of the high rate of profits of a successful wager, viz., thirty fold. Whenever this kind of gambling or lottery is decided upon, its managers work as secretly as possible, and usually hold it in some secluded spot, as among the hills or woods, several miles from the city, where the ground affords them and their accomplices an opportunity to escape. They usually have spies or agents in the city, who give timely warning of any attempt to arrest its managers on the part of mandarins, should such attempt be made. In the vicinity of the

rendezvous, and at stations along the road *en route* from the city to it, there are men on the look-out, who carry early intelligence to the gamblers of any suspicious-looking party who seem to be approaching the rendezvous, so that they may disperse if they apprehend real danger.

Farces.

The Chinese are very fond of farces. Theatrical players generally perform them in temples or in private houses, and they really are a part of the popular theatrical plays. A few only will be referred to as illustrations of the whole.

A popular farce is that of a Buddhist priest leading a blind man to see the show of lanterns. This feast, or show of lan-

BUDDHIST PRIEST LEADING A BLIND MAN TO SEE THE SHOW OF LANTERNS

terns, reaches its climax on the fifteenth of the first Chinese month. The thing which seems to be amusing is the main idea of the farce. The priest has professedly abjured the world, with all of its amusements and its diversions, and therefore ought not to be fond of seeing such joyful spectacles as the show of lanterns, and the blind man is wholly incapable of beholding the lanterns. As painted sometimes, the priest appears to be hurrying on as fast as possible his blind companion whom he is leading, each with joyful and animated countenances as they approach the spectacle.

Another farce represents a tinker engaged in mending a cracked water-jar for a pretty woman. While working at his task and chatting away with the woman, he manages to break

it badly on purpose. The painting of the old man, with the jar held between his knees while mending it, represents the woman sitting near by, smoking her pipe and joking with him.

Another farce relates to a Buddhist priest carrying on his back or shoulders a Buddhist nun. Some say they were brother and sister; she became a nun, and he devoted himself to the life of a priest. Afterward he found her in a nunnery on a mountain, from which he rescued her. A picture of a part of this farce represents a priest, with a nun upon his shoulders, descending a hill. Others state that they were not brother and sister; but, happening to see each other, mutually fell in love, and, in violation of their vows, concluded to abscond and live together, which could only be effected by his carrying her off on his back from her nunnery.

A favorite historical play, often enacted, represents the changing fortunes of one of the sovereigns of the Ming dynasty, the grandson of Hung-u, the founder of that dynasty. During the course of the performance the hero appears on the stage, a prisoner, and confined in a kind of carriage, which is drawn along by a man. It seems he had been conquered by an uncle in battle and dethroned. He ran away from his capital, became a priest, was subsequently identified and arrested by the agents of his uncle. While he was in a carriage as a captive, and was being conveyed back to the capital for trial, he was met by one of his former courtiers, a faithful and brave man, who drove off the men in attendance, and released his former master, and conveyed him away in safety.

Another historical farce represents a sour-looking officer sitting in a chair, while a person who is described to be a crazy and unmanageable priest, with a broom under his arm, is addressing him with earnest gesticulation. The officer denotes a very unjust and unpopular courtier of the Sung dynasty, and the priest is explained to be one of the kings of the infernal regions, who assumed a human form, and pretended to be a crazy priest of the Buddhist sect, for the purpose mainly of reprimanding the wicked mandarin. He went about with a broom, sweeping now and then, and in this way wandered into the palace of the wicked courtier. As he appeared to be perfectly harmless, he was allowed to go pretty much where he pleased. Finally, he came into the presence of the man whom

he sought, and began to upbraid him with his crimes. The angry and surprised courtier endeavored to have him arrested, but he vanished.

Sports and Plays.

Boys in China have no such games of ball as are common and popular in the West. Their sports do not require much physical exertion, nor do they often pair off, or choose sides and compete, in order to see who are the best players. The boys delight in tossing up and catching as it falls a small ball, using one hand, or of bounding it on the ground, and catching it as it rebounds. This is a monotonous recreation, and does not inspire much enthusiasm and excitement.

There is a kind of shuttle-cock played very much by the youngsters at this place. Instead of a battle-door, they use their shoes or their feet to hit the shuttle-cock. This is made out of feathers and leather, cut into a circular form. In place of the leather, occasionally two or three copper cash are used to give it weight. Juveniles oftentimes seem to be greatly interested in kicking up with their bare feet, or with the shoes on their feet, this instrument of amusement. As a general remark, invigorating sports and recreations among children are discouraged in China. It is regarded as more reputable and praiseworthy to be dignified, and preserve a decorous deportment, rather than engage in sports which require great activity of body.

Among adults, in the Chinese January, and occasionally at other times of the year, there are one or two kinds of amusement practiced which perhaps deserve mention in this connection.

One of these represents a *lion pursuing a ball.* A figure of an immense lion is made out of bamboo splints and pasteboard, covered with cloth colored to represent the popular notions in regard to this animal. It is carried by two men or boys, who put their head and shoulders into the body of the animal. Their legs and part of their bodies appear below, about where the fore legs and the hinder legs should come. The part of the bodies and the lower limbs of the actors, whose heads are concealed in the body of the lion, are sometimes covered with clothing, colored or painted in a manner which fits

them, as the Chinese believe, to represent the four legs of the beast itself. The lion has an immense head, and is made with open jaws, so that one or both of those who personate its legs and feet can see out pretty clearly through its mouth. The front one, at least, can see well where to step, and the other must do as well as he can while in pursuit of the ball. A ball, in imitation of an immense pearl, is carried by some one who runs in front of the beast, or darts across its path, showing it for the purpose of attracting its attention and exciting its pursuit. The lion is believed to be exceedingly fond of playing with the ball. They imagine that when it sees a ball it tries to obtain possession of it, after which it plays with it much as a kitten plays with a ball. It is on account of this prevalent impression that they provide a man or boy to carry a ball in front of the artificial king of the beasts. The royal quadruped follows in the play wherever the ball-bearer leads. Every thing about the amusement is coarsely executed, and yet the performance excites considerable interest and produces considerable merriment.

Sometimes in connection with the performing of theatrical plays, and sometimes in idol processions, playing with the artificial lion forms a conspicuous part. Occasionally men come forward with spears or other fighting instruments, and pretend to try to fight and conquer the lion. The sham-fight with the artificial lion is a kind of amusement which pleases and excites the common people to no small extent when well done.

The other sport alluded to is that of manœuvring with an image representing the dragon. This image, as regards its frame-work, is made out of bamboo splints, some of them tied so as to be nearly circular. This frame-work of hoops is covered with cloth, and is so arranged that it can be lighted up in the inside. To the under part of the whole, when completed, several short poles are affixed in such a manner that it can be elevated several feet above the heads of the men who carry it. It is sometimes several tens of feet long, and can be turned and twisted into various shapes, on account of the nature of its frame-work, not being stiff and straight, but consisting of hooplike preparations of bamboo, covered with a flexible material, as cloth. Manœuvring or playing with the drag-

MANŒUVRING THE DRAGON.

on is quite common in the festivities connected with celebrations in the first Chinese month. It often appears as a part of an idol procession in the night-time. When used in the night it is illuminated, and then carried several feet above the heads of the people, those who carry it making it bend and wind about in the same manner as they are pleased to imagine the dragon goes. When brightly illuminated in a dark night it presents a singular spectacle, much as the *old dragon* himself might be expected to present. The head of the dragon, according to the ideas of the Chinese, is a very large and ill-favored object, and when illuminated as represented in these celebrations, it adds an unearthly and fiendish character to the sight.

Playacting.

The Chinese seem to be as devotedly attached to seeing theatrical plays acted out as they are to the worshiping of idols and the observance of superstitious customs.

One of the gods or patron deities worshiped by playactors was an emperor of the Tang dynasty, which flourished between 620–906 A.D. He is often referred to as the original composer of theatrical ballads. He is usually represented by a small wooden image, which is worshiped by the actors at their homes,

NGUONG SAUI AND TWO OF HIS ASSISTANTS—A GOD OF PLAYACTING.

where they burn incense and candles to its honor. When they go away from their homes for the purpose of performing a play, they carry this image along in the box containing their dresses and instruments. Being clothed in some fancy-colored garments, it is used to represent a child, should a child be needed in the representation of a play.

There are a large number of theatrical bands in this city. A band or company consists of from about ten to nearly one hundred persons. Some are composed mostly of boys, others of full grown adults. The boys, while learning to play their parts, are oftentimes treated very hardly, and even cruelly, by their masters. Their services are bought of their parents or guardians for a specified number of years, for the purpose of teaching them to perform on the stage. Until the specified time has expired they are not often allowed to return home. It is represented that, if any one thus engaged or bound out to learn to be an actor should be beaten to death for disobedience, or should die as a result of the infliction of punishment for inaptitude or want of application, no notice would be taken of the circumstance by the authorities.

The usual hire for a band of actors to perform a play is from six to forty dollars, depending on their number and their reputation. Besides the price paid as hire, they expect to be rewarded more or less at the end or during the performance of a play, and to be feasted by their employers.

BOY DRESSED LIKE A FEMALE IN ACTING A THEATRICAL PLAY.

If a female character is necessary to be personated in the acting of a play, one of the boys, or one of the adults connected with the company, dresses in female clothing and carries on the part. An old man is represented by a person wearing a false beard, and an old woman by a man who has a shrill voice, or who tries to speak with a shrill voice.

There is no building built expressly and solely for theatrical purposes, as in Western lands. Every temple, with few exceptions, has a stage erected in a convenient part, devoted to

the performance of theatrical representations. There are several hundreds of such temples in this city and suburbs. Platforms are also oftentimes extemporized in the street during an evening—seldom during the day—for the performance of plays. Such street-playing is not unfrequently very annoying to travelers and persons engaged in the transportation of goods. Bands are also frequently employed to perform in the houses of the rich, and in the official residences of mandarins. Sometimes theatrical companies are employed for eight or ten days in succession by mandarins in the first and second months of the Chinese year.

There is no admittance fee to the theatrical plays. When acted in temples and in the open streets, they are free to all who please to attend, and are able to come within a hearing or seeing distance. Sometimes, when acted in the residences of the wealthy, and of mandarins, the performances are private, and intended for the amusement of the females of the establishment and of a select company of female friends. There is seldom any mingling of the sexes at theatrical entertainments in private residences. Invited guests at the plays performed in mandarin establishments, or at the houses of the rich or the gentry, often reward the actors at the conclusion of an act, and sometimes of every act, if they are pleased with the performance. At such times the host is expected, according to established custom, to reward the actors as much and as often as his guests. Actors frequently get several times as much in the form of rewards as their stipulated hire. They are rewarded on the spot, and it is said that some very popular bands occasionally receive several hundreds, or even as much as a thousand dollars *extra* in a single night. This manner of expressing approval or pleasure on the part of the spectators is much more substantial, to say the least, than the empty vociferations, the tumultuous clapping of hands, or noisy stamping of feet, as tokens of pleasure, so prevalent at the West. It is considered a compliment to the host for the guests to reward the actors; and the host is expected, out of regard to the gratification of his guests, to follow their example in rewarding on the spot those who, by their tact and skill, particularly administer to their amusement.

The actors do not know what they will be required to per-

form until after a large portion of the audience has assembled. The head man of the party which has invited the band usually calls upon one of the especially invited guests to select, out of the plays which it is known the band is capable of acting, some particular one. The actors immediately dress according to the character of the play selected, and begin its performance. The bands usually are able to play, with a few minutes' notice, any one out of two or three score or even one hundred plays.

Plays usually relate to ancient times, and the actors attempt to imitate the dress and the customs of those times. The masks worn are very imperfect and coarse. The usual dress of the actors is retained while playing, the peculiar costume designed to be worn while performing on the stage being simply put on over the common dress. The dresses intended to represent ancient customs are often too short or too long, too large or too small, and, being put on over the other clothes of the wearer, oftentimes make him present a very ludicrous appearance, as his ordinary clothing may be seen peeping out. An abundance of music always accompanies theatrical shows, consisting principally of beating gongs and drums, which, in the estimation of the unappreciative foreign ear, is most discordant, and any thing but musical and entertaining. Before mandarins and the rich gentry, actors who speak the Mandarin dialect are almost invariably employed; while, for exhibition in temples and in the streets, those generally are engaged who speak the common language of the people, the vernacular of the place. The acting is very often coarse and sensual, and the plays abound in indelicate allusions and obscene phrases. The females who are not of the highest rank living in the neighborhood numerously attend the plays which are performed in the street or in temples.

Besides the historical plays alluded to, which are often acted out with a great deal of gesticulation, there are two kinds of puppet-shows frequently seen in the streets, and exhibited in temples and in private houses—in the latter often for the especial gratification of females. These are much cheaper than the former, requiring a much less number of actors, and a much smaller amount and variety of dresses and other kinds of accompaniments. One kind of these puppet-shows consists of

small images, which are worked by strings managed by a person concealed behind a screen, accompanied by singing or instrumental music. The other consists of small images with movable heads, which, in order to represent various persons, are changed from time to time by the performer, who holds the bodies of the images in his hands.

It is worthy of special remark, as the result of considerable observation and reflection, that playacting, and the estimation in which it is held in China, are a very great obstacle to the reception and spread of the Gospel among the people. After what has been said, it will be easy for any one to perceive that it must be so, when it is added that playacting is exceedingly often an *act of worship*, and is generally employed on important festive celebrations. *Theatrical exhibitions are very commonly connected with rendering of thanks to the gods for favors believed to have been received from them by the Chinese.* Hence the use of temples for the purpose, where the acting is done in the presence of the idols. The reputed birthdays of the gods are almost invariably celebrated by the performance of plays before their images. Actors are also often employed to perform in a temple in consequence of a vow on the part of the employer. On the occurrence of the marriage of a son, or the birthday of the aged head of a rich family, or on the occasion of successful competition for literary honor at the regular examinations, a company of actors is frequently employed to perform a play, if the expense can be afforded. Festive and joyous occasions are most commonly celebrated by theatrical exhibitions.

In short, theatricals are intimately interwoven with festive observances among the Chinese, and with the performance of religious worship in the presence and honor of the gods. The people of all classes are inordinately fond of the amusements and the excitements connected with playacting. This fact, taken in connection with the importance attached to playacting as an act or part of worship on very many occasions, shows that it must be a great obstacle to the conversion of the Chinese to Christianity. What a change will the Gospel make in the social customs, as well as in the religious condition of this people! How greatly do they need the renovating influences which the Bible exerts.

Jottings on various Subjects.

It is customary in China to perpetuate the names and celebrate the virtues of persons who have attained to extraordinary reputation in regard to several subjects by erecting an *honorary portal*, by special permission of the emperor. The portals which are now standing in this city and vicinity, near the four principal gates, in honor of widows who lived without remarrying after the death of their husbands, leading virtuous lives, and were filial and obedient to their parents-in-law to old age, it is estimated, amount to several hundred. There are several portals which commemorate the memory of *chaste virgins*, who, on the death of their affianced husbands, vowed to live in perpetual virginity, and who kept the vow, living secluded in the families of their parents-in-law as dutiful daughters. There is one portal in honor of a man distinguished for his filial piety, a Manchu Tartar, and one of two brothers who were exceedingly attached to each other, and who conducted toward each other in the relation of elder and younger brothers, according to Chinese views of the subject; and one of a person who attained to the age of one hundred years. The friends or family relatives of the one who is believed to have merited an honorary portal may report the facts to the district magistrate, who reports them to the prefect or the treasurer. The emperor, in due time, is memorialized on the subject. The memorial, if the Board of Works approve, is submitted to the emperor, and if he should likewise approve of the erection of an honorary portal, he signifies his will by the use of the vermilion pencil. The permission is communicated to the treasurer of the province where the individual lives or lived, who, through his subordinates, communicates the happy tidings to those concerned. In theory, a small sum of money is allotted the family of the distinguished person, to aid in erecting a suitable memorial; but, in fact, money is seldom received. It requires considerable influence to obtain the Imperial assent. Bribes *alias* presents are singularly efficacious in expediting and securing the result. Those who are interested in obtaining it are usually willing and able to furnish the necessary funds for erecting the *portal*.

The portal is sometimes, though not frequently, erected dur-

ing the lifetime of the one whose memory and virtues it is designed to commemorate and perpetuate. The friends of many virtuous and filial widows do not apply for the honorary portal, they having become so common, and the cost of erecting it, and the trouble and expense of obtaining Imperial permission being so great. Without the words "by the will of the emperor," put upon the portal near the top, in a conspicuous position, the erection of a portal would not be deemed of any significance. These words denote that the emperor has himself examined into the circumstances of the case, and deems the virtues of the individual of sufficient magnitude to warrant a public memorial, and that the said portal is therefore built in accordance with his *special will.* The expense of erecting a portal depends very much upon the number of posts it has, whether two or four; the kind of stone used, whether common coarse granite, or a hard kind of dark stone of fine grain; and whether there is much or little engraving of characters or figures. The name of the individual, and the date of the erection, and the virtue which is celebrated, are engraved on the portal, usually in sunken or depressed characters of a large form. The cost varies from fifteen or twenty to one or two hundred dollars.

About two thirds of the way from the river to the city, at Tating, is a tea station, where there is a fine specimen of the honorary portal, beneath which all who enter or leave the city from the south pass. Including the foundations, it probably cost several hundred dollars. It was erected in the reign of Kien Lung, of the present dynasty, in honor of a native of this place by the name of *Kong*, who was distinguished for his charities to the poor. Though by no means wealthy, he was continually seeking out very poor and destitute persons, to whom he gave money and rendered assistance in various ways. He seemed to delight in doing good in an unobtrusive manner, so different from the Chinese generally. He became so distinguished for his charities, and especially for his benevolent disposition, that the fact was communicated in a memorial to the emperor, Kien Lung, who signified his will that a portal should be at once erected to his honor, having certain four characters upon it, indicating that "he delighted to do good and loved to bestow in charity," besides the two which im-

ported that it was erected by Imperial will. It was accordingly erected, but became the cause of the death of the man whom it was designed to honor. He "died of fear." He was fearful lest his means would not be adequate to meet the increased calls upon his charity, now that his name and character became every where known. He was so apprehensive of the disgrace which would follow in case he should fail to respond to the demands for charity, that he sickened and died, a victim to the misjudged kindness of friends. He died, however, before his means failed, and he was spared the disgrace which he feared. His death occurred the morning after the portal was erected, as some state.

The Chinese have most strange and singular ideas in regard to thunder and lightning. Both are worshiped. There is a temple dedicated to the thunder god near the east gate. Sometimes thunder is represented as a being in shape and appearance much like a cock, having four claws to each foot, and two hands proceeding from under the wings. In one hand he holds a chisel, and in the other a mallet. Lightning is represented as a woman, having one or two mirrors in her hands. She, in pictures, is sometimes made to hold a round mirror over her head, steadied by both hands. Images of thunder and lightning are found in some temples. On the back of thunder there is said to be "*a golden thread.*" The mirror reflects the lightning.

THUNDER.

Western barbarians speak of people being "struck dead by lightning," whereas the philosophers of the Middle Kingdom never make mention of people killed by lightning, but always "*killed by thunder.*" Good and virtuous people are never killed by thunder, according to the Chinese, but only the *unfilial*, or those who do not use with proper respect the "*five grains*," as rice and wheat, or those who, in a previous state of existence, were guilty of murder, or filial impiety, or some other wickedness for which they have not been already sufficiently punished, or those who do not reverence the written

or printed (Chinese) characters. They imagine also that thunder kills certain insects or reptiles which, unless thus destroyed in season, would in process of time become human beings in form, or hobgoblins or elves, but with the powers and desires of evil spirits.

When any one has been struck dead by thunder, that fact is regarded as the best possible evidence that he was really a bad person—bad in a Chinese sense, either in the present life or in some past state of being, no matter what his reputation or his manner of living in this life may have been. His death, by such an instrumentality, is viewed as irrefragable proof that he ought not to have lived any longer, and that he was in heart a very wicked and corrupt man, whom heaven would not permit to live on the earth. News-slips, consisting often of only one or two pages, are frequently offered for sale in the streets for two or three cash, relating to some person recently struck dead by thunder, and giving an account of his wicked acts, viewed from a Chinese point of view, which led the god of thunder to deprive him of life as a warning to others. Exhortations are sometimes added, persuading the reader from the commission of similar wickedness, lest a similar sudden and disgraceful death should be his fate.

Frequently after one has been struck dead by lightning, surviving family friends invite a priest to perform a certain superstitious ceremony near the body, reciting his formulas adapted to the occasion and ringing his bells, with the burning of incense and candles, all in order to cause the god of thunder to leave the body of his victim and ascend to heaven. It is believed that the performance of the *thunder charm* especially facilitates the departure of the god, and his ascension from earth to heaven, whence he came to kill the man. It is a common saying that, by the use of a mirror in a particular way, on examining the back of a person struck dead by thunder, there may often be found characters traced there stating the crime or sin of which he was guilty, and for which he was "*thunder-struck*."

A singular method of honoring a friend who has started on a distant journey, sometimes resorted to, is to prepare a feast for him on the road-side, while actually *en route*, though not far from home. An essential part of the ceremony is to ac-

company him a part of the way. While pursuing his journey, in company with his intimate friends as a kind of escort, they arrive at the place where a table is spread with provisions of various kinds, wine, and fruit, ordered beforehand by them. He professes to eat and to drink a little, and then, with thanks to them for their honor, and with their wishes for his health and prosperity while absent, he proceeds on his way, they accompanying him a short distance.

At the present time, it is more common for officers to honor a brother officer on his departing from this, to be employed in some other part of the empire, than for private citizens to honor a private citizen in this way.

One table, or several tables, according as the civil or the military officers who engage in the matter agree to have, are arranged outside the city walls, at the distance of three or four li, in a convenient place. Sometimes each officer provides a table at his own expense. A table has oftentimes spread upon it ten or twelve different sorts of vegetables, and meats, and fruits, each in a different vessel, with one goblet of wine and two chopsticks. In case of officers, there must be invariably a kind of sweetmeats, called in this dialect by the same name as the auspicious character used to denote "*promotion*," and three loose-skinned oranges, if this fruit is to be had; if not, three biscuits or bread-cakes, made somewhat of the shape and the size of the orange, and painted so as to appear like one. These are usually strung on a red string.

When the departing mandarin comes along, those who wish to honor him with a feast get in his way and stop him, each causing his card to be presented to him. The honored man understands all this to mean that they have prepared a feast for him, if he did not know it before. He alights from his sedan, and, with the usual ceremonies, drinks three cups of wine, and receives the sweetmeats and the three oranges, or the three orange-like biscuits. All these mean symbolically "*may you speedily be promoted three degrees.*" He goes through the form of drinking wine with the proprietors of the different tables, should there be more than one, and afterward departs on his way, accompanied by the mandarins a short distance farther. The escorting mandarins return to their yamuns. The biscuit-oranges, if used in place of real oranges, are not to be

eaten, but only provided as types of the promotion in official rank and dignity which is desired by the mandarins for the departing one. The large amount and variety of edibles provided, in like manner, are not to be consumed on the spot, but arranged only to be seen and admired.

It has become customary at this place, as soon as the first child is born to a married couple, after their marriage, for the happy father to communicate, as quickly as convenient, the news to the family of his wife's parents, and to send them at the same time, or soon afterward, if they live within a reasonable distance, a present. This present, if the son-in-law is in good pecuniary circumstances, is oftentimes of considerable value. Among the articles sent must be a jar of wine and a sum of ready money. What about the custom strikes the foreign resident with surprise and as curious, is the method adopted of indicating to the public along the street the sex of the infant. On the neck of the jar of wine, which is usually carried through the streets between two men, is attached a piece of paper by one end, which, by its color and the state of the end hanging down, publishes to observers the interesting fact whether the child is a boy or a girl. If the paper is yellow, and has one end cut into small slits, it denotes that the child is a boy; but if the paper is red, and has one end cut into slits, then the little grandchild of the people for whom the jar of wine is intended is a girl. In default of any advertising daily or weekly, the Chinese have invented a way by which to publish the interesting intelligence that Mrs. ——— has given birth to a son or daughter (according to the color and condition of the paper). The present, as a whole, is called "*a present which communicates glad tidings.*" The grandparents must make a return present, to be received on the third day after the birth of the babe.

Those who wish to get access to the premises of rich families, and desire to obtain their favor or their patronage, generally make presents to the door-keeper and the principal servants of the household. This is called the "*presenting of a private ceremony,*" and generally has the effect of a bribe upon the parties who receive it. The door-keeper and servants are rendered well-disposed toward the one who makes them a present, especially if it be comparatively a valuable one. Door-

keepers frequently represent their employer as asleep or absent, or eating, or engaged on important business, in case the caller is a stranger and seems to have business to transact, unless the latter presents them with a gift. Or sometimes the caller is invited to sit down and wait a while, and he is kept waiting until his patience is exhausted, or it is too late to transact business. A small fee to the gate-keeper is productive of astonishing results—the master is soon awake, or is at leisure, or he has just finished his meal.

Those who bring around curiosities, or articles of *vertu* and of value, to sell at private houses, must give a percentage on the amount received by the seller, if a sale is effected. This is sometimes as high as twenty or twenty-five per cent. on the sale. Oftentimes a bargain is made between the seller and the door-keeper what percentage of his receipts will be given the latter before he will introduce the peddler or vender of curios. In relation to the majority of foreign hongs this custom prevails, and instances are not few where the door-keeper, in case he does not receive any thing, or as much as he expected, stops the seller of curios in the street after a sale has been effected to his foreign employer, and takes by force something from the other party, or gives him a sound drubbing, or refuses to admit him on the next occasion of his coming.

It is a universal custom among the people, if one introduces or recommends another to a place where regular monthly wages are received, to claim the wages for the first month, or a certain proportion of them for every month while employed. Sometimes one fourth or one half of the regular stipend for a specified period is promised by the one in need of employment to the other party, in order to have the latter introduce or recommend him to the person who is in quest of a teacher or a personal servant. This understanding is usually private, and known only to the parties immediately concerned. The household employés of a man who is building a house or godown, etc., or has some large contract with another, very frequently demand of the head builder or chief contractor a present, and generally they receive something, though frequently not as much in value as they demand. Unless a present should be given to them, the builder or the contractor would be annoyed and injured in his interests in some way by the agency of

the employés or servants belonging to the family. A bribe or bonus given them makes them often quite as faithful to the interests of the head builder or the chief contractor as they are to their master or employer, from whom they receive regular salaries for their services. Servants and hired people have the general reputation of being willing to turn a penny, even if the method be not honest.

Among the Chinese the practice prevails extensively of giving, on the part of the man who rents a building or a shop, etc., a certain percentage on the sum agreed upon as rent, to the servants of the person of whom the premises are rented at the time of paying the first year's rent. This is sometimes as high as fifteen or twenty per cent., and is quite voluntary, or rather it is done in accordance with custom. It is often paid openly. The following actual occurrence will illustrate this phase of the custom under consideration. An Englishman at Fuhchau rented certain premises to a Chinaman for eighty dollars per annum, payable in advance. When the Chinaman had paid the eighty dollars, he inquired of the Englishman whether he had any objection to his paying his servants twenty dollars, in accordance with the native custom. On his replying, in much surprise—as he was not aware of such a custom—that he had no objection, the Chinaman delivered over in his presence to the servants of the household the money mentioned, which he had brought for the purpose. Such a percentage is usually paid servants only the first year of occupation.

There are a great many phases of the custom of giving a "*private ceremony*" or gift. The above are sufficient to suggest how unjust and annoying the custom of bribing servants, or of the servants demanding presents, is oftentimes in its attending circumstances and results. The householder seldom knows how much his employés actually retain out of the sum regularly paid by him professedly for their services, or how much the vender of curios really has left out of the sum given him for any particular valuable, after the demands of his gatekeepers and other servants have been satisfied. The custom is known and tolerated in Chinese families, and there does not seem to be any practicable method of doing away with it entirely in China at present.

CHAPTER XIII.

CHARMS AND OMENS.

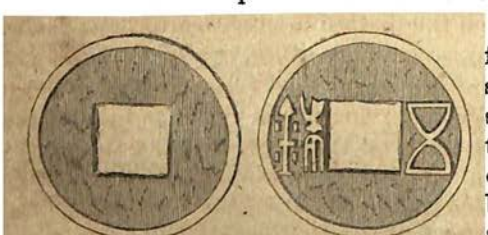
Charms or Amulets to expel or keep away evil Spirits and unpropitious Influences: Red Things.—Yellow Charms.—Ancient Coins.—Iron Point of a Plow-share.—Knife.—Iron Nails.—Charms used when one is Sick.—Charms used in building Houses.—Charms used over Doors.—Charms put on Roofs.—Charms in the Shape of a Knife.—Tai Mountain Stone.—Concave Mirror.—Old Fish-nets.—Cash Sword.—Lock bought by Cash from one hundred Families.—Three Manies and nine Likes.—Sweet-flag and Artemisia.—Gourd-shell.—Five Poisons.—Brass Mirror.—Charm of the God of Literature.—Cash which wards off Evil.—*Diabolical Charms:* Object of using them.—Manner of obtaining.—Manner of using.—Manner of counteracting.—Yellow Charm used by Prostitutes.—*Ominous Words and Sentences:* Chinese Unicorn.—Character for Longevity, Peace, and Happiness.—Picture of Bats.—Sentences engraved on Gems.—A hundred Children and a thousand Grandchildren.—Picture of two Children embracing.—Using only good or propitious Words.—*Miscellaneous Omens for Good or Evil:* Magpie.—Crow.—Coming of a Dog.—Coming of a Cat.—Crowing of a Hen.—Swallows building their Nests.—Voice of the Owl.—Sudden Changes in the Appearance of Flowers.—The Peony.—Omens in connection with the God of the Kitchen.

Charms or Amulets to expel or keep away evil Spirits and unpropitious Influences.

THE Chinese profess to stand in great fear of evil spirits and unpropitious influences. For the purpose of preserving themselves from such spirits and influences they have devised numerous spells and charms, which they believe very efficacious. It is deeply to be regretted that they so constantly and so sadly fail of attaining their object. One would suppose that they would be often startled by their want of success, and be led to consider whether they have not adopted means ill fitted to the end proposed, and seek for a better way of warding off evil spirits than they have been in the habit of using. They seem, generally, to be wonderfully well suited with their established customs, and to entertain no desire to desist from the practices to which they have become accustomed.

As a general remark, RED THINGS are believed to be serviceable in keeping away evil spirits. To mark the stops or pauses in the Chinese Classics with red ink it is thought will keep away such spirits from the one who is using the book: so can red cloth or red strings aid in protecting one from them. Parents oftentimes put a piece of red cloth upon or in the pockets of their little boys, in order to prevent mutilation by evil spirits. They often have red silk thread braided in the cues of their children, in order to secure them from being cut off by the spirits.

Charms on yellow paper are very numerous. The paper generally used is from a few inches to two feet long. Sometimes a picture of an idol is printed or written upon this paper, or some Chinese characters, or various scrolls, are drawn on the paper with red or black ink. It is then pasted up over a door or on a bed-curtain, or it is worn in the hair, or put into a red bag and suspended from a button-hole, or it is burnt, and the ashes are mingled with tea or hot water, and drank as a specific against bad influences or spirits. An incredible number of these charms are used in the various ways indicated. Many houses have eight or ten or more on the front side or under the eaves. Immense numbers are burnt in idolatrous or superstitious ceremonies.



Obverse. Reverse.

FAC-SIMILE OF ANCIENT CASH, COINED A.D. 25, BELONGING TO THE EASTERN HAN DYNASTY, AND WORN ON THE ABDOMEN TO PREVENT COLIC.

Ancient coins are in frequent use as charms, suspended by a red string, and worn about the body, or hung up on the outside of a bed-curtain. They are sometimes tied on the wrists of children soon after birth, and worn for several months. Under the bed used by a newly-married couple several sets of five coins of five different emperors are often placed.

A part of the iron point of an old plowshare is sometimes suspended on the outside of clothing. At other times it is incased in a silver covering, having only a small part of the iron point projecting, or it is folded up neatly in a paper, and, hav-

ing been put into a small red cloth bag, it is worn about the person.

A knife that has been used in killing a person is highly valued as a charm. It is hung up from the front of the frame of the bed-curtain, or it may be laid up over it, or it may be suspended from the top of the door-frame of a bed-room, or from the top of one of its windows. Wicked spirits are supposed to be afraid of such a utensil.

Iron nails which have been used in sealing up a coffin are considered quite efficacious in keeping away evil influences. They are carried in the pocket or braided into the cue. Sometimes such a nail is beat out into a long rod or wire, and incased in silver. A large ring is then made of it, to be worn on the ankles or the wrists of a boy until he is sixteen years old. Such a ring is often prepared for the use of a boy, if he is an only son. Daughters wear such wristlets or anklets only a few years, or for even a shorter time.

Some of the Chinese Classics, as the Book of Changes, or the Great Instructor, are regarded as able to keep off evil spirits when put under the pillow of a sleeper, or kept near by in the library. He who is able to repeat memoriter passages from these books when walking alone, need not fear the spirits.

When one is sick, and the disease is supposed to have been caused by an evil spirit, sometimes *a yellow paper charm*, as above mentioned, having the right kind of inscription or image, is put on the bed-curtain; another is burnt, and its ashes drank; and another is worn on the person of the sick one. Such an antidote, when resorted to, is prescribed by a Tauist priest. *Branches of the peach or the willow tree* are sometimes taken into the room of the sick person and used as a whip, not to beat the sick, but the bed and bedstead on which he lies. A thorough whipping with such a branch is considered to be efficacious in driving or frightening the spirits away, as they are said to be afraid of such implements. *A scourge, made in the shape of a snake, out of hemp*, is sometimes used in whipping the sick man's bed, in order to expel the malicious spirit which has made him sick. Oftentimes the bed and bedstead are most thoroughly beaten, to cause the wicked spirit to take its departure.

Connected with the building of houses, various methods have been devised to prevent accidents and keep away malicious spirits. Among these may be mentioned the following: *A large piece of red paper*, on which four characters have been written in black ink, is generally pasted on the ridge-pole. These characters refer to a certain star, and indicate its presence. This charm dispels fear of evil influences among the workmen. A small yellow paper, having other four characters upon it, meaning that the charm *protects the house* and *expels pernicious influence*, is also often put upon the ridge-pole and other high parts of the house. Two small conical-shaped bags, from four to six inches long, made of red silk or red cotton cloth, are often suspended upon the ridge-pole while the house is being raised, or are hung under the front eaves for a while after the house is finished. Into these bags are put sometimes five kinds of grain, as rice, wheat, barley, etc.; sometimes five kinds of copper coins, one for each five consecutive emperors, or five iron nails, each of different lengths. Sometimes five such coins are put under the door-sill, and other five are also placed under the kitchen furnace when built. The object of all this is to secure good luck to the builder or the family inhabiting the house. Two such little red bags were suspended for two or three years under the eaves of a shop located in front of one of the brick missionary chapels in the southern suburbs. Sometimes, before raising the bents of a house, a small quantity of salt, and uncooked rice, and a quantity of copper cash (some say ninety-six) are provided. A certain charm on yellow paper is also procured, and at the proper time fastened upon a post near the middle and the highest part of the house. The cash are carried in the pocket of the head man. The rice and the salt, having been mixed together in a bowl, are then thrown down by him from the top of the building, a little at a time, on the lower posts and parts of the house.

The following charms are very frequently seen put up over the door, or somewhere on the front of shops and houses, under the eaves. They are most commonly painted on pieces of board from six to eighteen or twenty inches square, or one foot wide and two feet long: A representation of the eight diagrams, invented by Fuh-hi, having the great extreme or the

EIGHT DIAGRAMS, WITH REPRESENTATION OF THE MALE AND FEMALE PRINCIPLES OF NATURE IN THE CENTRE.

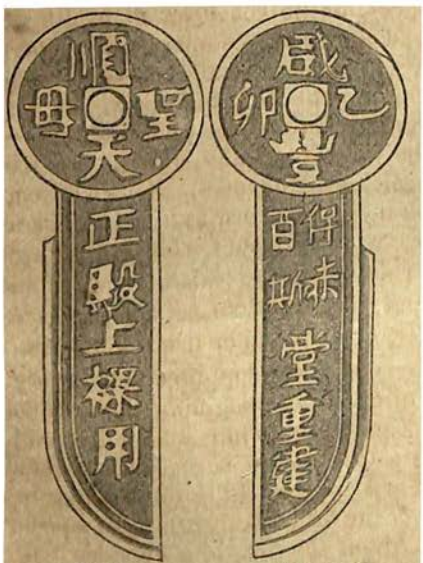
male and female principles of nature painted on the centre of the board, or sometimes the centre of the board is occupied by a concave metal mirror. A flying tiger, or a tiger represented with wings, and grasping with his front paws the eight diagrams, and standing on his hind legs. The picture of a tiger's head, rudely painted on a square piece of board, or on a tortoise shell, the latter being some six or eight inches in diameter. This is quite common, and believed to be very efficacious, as the spirits are thought to fear the tiger. A coarsely-executed representation of a mountain and the ocean, or sometimes the three characters which indicate this charm, written on paper, which is pasted up on a door. A lion grasping a naked sword in his mouth, and playing with a globe or ball with his fore feet. Two lions, as though coming down two hills toward each other. On one of the upper corners of an oblong piece of board, a picture of the sun, and on the other a picture of the moon. Between these, along the upper part of the board, are arranged seven stars, which refer to the "northern measure," or the Dipper.

On the roofs of houses may be often found some such charms as the following: An image of a cat, made out of lime and clay burnt, placed near the centre of one side of the roof, in a sitting posture, and looking off, as at something in the distance. A representation of the eight diagrams, carved on a board or block of wood, placed in a perpendicular position on the centre of the highest part of the roof. Three arrows placed in an earthen tube, and laid on the side of a roof, the tube pointing toward some distant object—the arrows being fastened in their

place by clay. An earthen image of a lion, made in a sitting posture. A representation of a lad sitting on a three-legged nondescript animal, with a bow in his hands, as if in the act of shooting an arrow.

When placed on the side of the roof of a house, the above must be always in a line with the rows of tiles, not crosswise, the design being to counteract some supposed unpropitious, or destructive, or deadly influences existing not far distant, and which tend to render the house unhealthy or unprofitable as a residence.

On the erection of some large temples to the honor of popular objects of worship, as the goddess of sailors, or Confucius, etc., it is customary to have some brass charms cast, to be used while the ridge-pole is being put up and fastened in its place. Some of these charms are round, having a square hole in the centre; others are in the shape of a knife, in imitation of a coin cast about eighteen hundred and fifty years ago; while others have different shapes, according to fancy. The design of this use of charms is to ward off evil influences from the persons engaged, and to serve as an omen of good. Inscriptions upon them state their design, or the time of using them, etc.



Obverse. Reverse.

FAC-SIMILE OF A KNIFE-LIKE CHARM USED AT THE TIME OF ERECTING A TEMPLE TO THE SAILORS' GODDESS AT FUHCHAU, DURING THE REIGN OF HIEN FUNG.

A stone slab or pillar is very often erected directly opposite the entrance of an alley which comes out into the main street near by one's house or store, in order to ward off the bad or deadly influences which are believed to emerge from the alley. The stone slab projects above the ground several feet, and has several characters engraved upon it, implying that *this stone*,

from the "Tai Mountain," dares to encounter and bear these unpropitious influences. Such a stone is believed to be necessary for the well-being of those living or doing business near the entrance of the alley opposite which it is placed.

Not unfrequently is a concave mirror, made of brass and partially incased in wood, hung up on a house in such a position (having its polished surface outward) as to counteract or reflect the bad influences which come from a projecting point in a neighboring house or temple. The end of the ridge-pole, or corner of the roof of a neighbor's house pointing toward another house, is believed to be unpropitious. The owner or resident of the house affected must contrive to counteract and avert the untoward influences, or be the loser in health or wealth. The Chinese believe such concave mirrors, if properly arranged on their houses, will counteract all the unfavorable influences which proceed from neighboring buildings.

Old fish-nets are often cut up into strips and sold, to be worn by children around the waist as girdles, as a preventive against evil spirits and pernicious influences. Sometimes a garment is made out of such nets, and worn by children for a similar purpose. Oftentimes, when pregnant women, who are nervous and easily excited, ride out in the sedan, a part of an old net is hung up inside and over the door, as a preventive against her seeing evil spirits, or against her being influenced or agitated by them. Such spirits are supposed to be very much afraid of such pieces of old nets, imagining them to be the instruments used by the Tauist priests in catching demons!

What is commonly called a *Cash-sword* is considered very efficacious in keeping away evil spirits. It is often hung up on the front and the outside of the bridal bed-curtain, in a position parallel to the horizon. About the time of a woman's confinement, a cash-sword is sometimes taken and hung inside of the curtain. This sword is usually about two feet long, and is constructed out of three kinds of things, each of which is regarded as a preventive of evil spirits: 1st. Two iron rods, about two feet long, constitute the foundation of the sword. 2d. About one hundred cash, either ancient or modern (if ancient, or if all of the same emperor's reign, so much the better), are ingeniously fastened on these rods, concealing them from view. The rods are placed in the centre, and the coins

CASH-SWORD CHARM.

are tied on the outside in two rows. 3d: Red cords or wires are used in tying on the cash. These three kinds, joined together in the shape of a sword, make a really formidable weapon, of which the maliciously-disposed spirits are exceedingly afraid!

A silver lock, called a "*hundred-families'-cash-lock*," is often used to ward off evil spirits from an only son. The lock derives its name from the manner in which the money to procure it is obtained. The man who wishes to procure the lock for the benefit of his boy collects a few cash from one hundred different families. Few or none refuse to contribute cash for this purpose. The money thus obtained is paid out for silver, which is manufactured into a padlock about two inches long, or perhaps less. A silver chain, or a large silver ring, is also usually purchased, and the lock is used to fasten this ring or chain on the lad's neck. Such a lock will contribute to the boy's longevity, for the evil spirits will fear or reverence it! His parents need not be under any apprehension that their darling son will be hereafter molested by demons, and they may expect that he will attain to a respectable old age. The lock is generally worn by the lad until he is sixteen years old, if he should really live so long, when it is exchanged or sold for something to be offered to the goddess of children, commonly called "Mother," as a thank-offering for having protected him until this time. Sometimes the money thus obtained is exchanged for a silver ring for the ankle, to be worn by an only son or an only daughter, born many years after marriage. Sometimes the money contributed

is made into two silver wristlets, to be worn by the child. The design is the same as in the use of the lock above mentioned. The procuring of a ring for the ankle is a very popular use of money contributed in this way. It must not be supposed that money is thus solicited because the family to which the only child belongs is poor, and unable to bear the expense. Rich families often procure money in this manner for the purpose described. The hundred families who contribute money in this way become, in the Chinese sense of the term, a kind of *security for the child.*

Parents who have an only son frequently provide a small silver chain, which they place over his neck as a charm against evil influences, or as an omen of good. It is often used as a kind of suspender for the boy's pocket. Each end is furnished with a flat hook. On the flat surface of the back of each of these hooks oftentimes may be found a felicitous phrase, as the "*three manies*" on one, and the "*nine likes*" on the other. The first phrase means "Great happiness," "Long life," and "Numerous male children." The latter phrase refers to nine comparisons found in the Book of Odes: "Like the longevity of the southern mountains," "Like the luxuriance of the fir-tree," "Like the ascending of the sun," "Like the regularity of the moon," etc. These phrases imply the wish on the part of the parents of the wearer that he may attain unto the happy state indicated by the "three manies" and the "nine likes."

On the morning of the first day of the fifth Chinese month, every heathen family nails up on each side of the front doors and windows of its house a few leaves of the sweet-flag (*Acorus gramineus*) and of the artemisia. The leaves of the sweet-flag are long and slender, tapering to a point, resembling the general shape of the sword. When used as above, they represent swords. It is said that evil spirits, on coming near the house and seeing these leaves nailed up, will take them for swords, and run off as fast as they can!

The gourd-shell, or a painting of the gourd on wood or paper, or a small wooden gourd, or a paper cut in shape like a perpendicular section of the gourd, or a paper lantern made in shape of a gourd, is in frequent use in this place as a charm to dissipate or ward off pernicious influences. Children often wear about their persons a representation or picture of the

gourd. The shell of this vegetable is sometimes hung up near the place where the children who have not yet had the small-pox sleep during the last night of the year. This custom is explained by the Chinese by saying that a certain god of the small-pox and measles will "*empty*" the small-pox into the gourd-shell, and not into these children, if he should observe one ready. Afterward, when they break out with the small-pox, they will have it slightly. Some families take a lantern resembling the gourd, and bind it on the neck of each of their children who have not had the small-pox during the last evening of the year, where it is worn until they go to bed. Other families procure certain paper masks for their children to wear during that evening, believing that the features of their children will thus be regarded as ugly-looking, and the god of the small-pox will pass them by, and not "*pour*" the small-pox into them. This god is believed to be very fond of disfiguring the pretty faces of children with the marks or scars of the small-pox. It is thought that if he can be made to regard the features of pretty children as ugly-looking, he will not care about sending this disease upon them. Hence the frequent use of horrid-looking masks by children on the last evening of every year, when the god is supposed to be on the look-out for victims.

Many believe that the tiger, a species of lizard, the centipede, a certain fabulous animal having three feet, and the snake—which five things, taken together, are called the "*five poisons*"—have the power to counteract pernicious influences. Sometimes images of these things are procured, and worshiped by families which have an only son. Pictures of them are often made with black silk on new red cloth pockets, worn by children for the first time on one of the first five days of the fifth month. It is believed that such a charm will tend to keep the children from having the colic, and from pernicious influences generally. They are often found represented on one side of certain round brass castings, about two inches in diameter, used as charms against evil spirits.

A small brass mirror, either flat or concave, but always round, is very frequently hung up on the outside of a bed-curtain, or suspended somewhere near by. Now such a utensil (especially the flat mirror) *may* be used by the females of the

household in making their toilet; but its principal use or object, when suspended on the outside of the bed-curtain, is to counteract, prevent, or dissipate devilish or unpropitious influences. It is supposed that evil spirits, on approaching to do harm, will be apt to see themselves reflected in the mirror, and, becoming frightened, will betake themselves away without delay. The mirror, when concave, is often made to occupy the centre of the board on which the eight diagrams are engraved. The charm, thus made, is regarded as exceedingly efficacious as a defense against evil-minded spirits.

A representation of a certain star, regarded as a god of literature, is frequently used by students as a kind of charm against unlucky influences, or the influences which retard or prevent their success in study and at the regular examinations for the various literary degrees. An image is sometimes made of clay or wood, or frequently nothing but a picture is made, or the characters denoting it are written on paper, and worshiped with the burning of incense and candles. The image or picture is somewhat like a human being, in one hand holding a pencil, and standing on the head of a fabulous sea-monster, with the other lifted up as if about to kick. Sometimes a kind of charm is made by so writing on paper four couplets of Chinese characters that they will have, as a whole, when done, a resemblance to the figure of this god of literature. These four couplets mean, "rectify the heart," "regulate the body," "subdue one's self," and "be courteous." Sometimes only four characters are used to make this likeness, meaning "*rectify the heart*" and "*without selfishness*." It is then worshiped with incense and candles.

A kind of charm, usually round, and about two inches in diameter, though sometimes six-sided or oblong, or some other shape, and made out of brass or iron, usually called "*warding-off-evil-cash*," is in great use among children, being suspended from their necks or from button-holes. Usually both sides have an inscription upon them of characters, or scrolls, or images of persons or things. The characters, of course, are propitious, as "happiness," "wealth and office," or they refer directly to expelling the evil spirits, or warding off bad influences. Sometimes the twelve animals, which denote certain horary characters used in reckoning time among the Chinese,

occupy one side, or the "*eight diagrams*," or the "*five poisons.*" The scrolls are oftentimes unintelligible to ordinary mortals, but supposed to be charms, understood and feared by spirits. Great reliance seems to be placed upon such cash by fond parents for the preservation of their children from evil influences. These are sometimes cast from moulds, at other times they are pounded out of the metal used, or filed down, and made into the desired shape.

Enough has been said to give the reader some idea of the extent of the use of methods to counteract unpropitious influences, and expel evil spirits among this people. Their use abounds among all classes of society. Let each reader make his own reflections in regard to the moral character and the spiritual condition of a people who trust so constantly to the methods described to avert or prevent undesirable results, ignoring the existence of an every where present, omniscient, almighty, and infinitely benevolent God.

Diabolical Charms.

It is believed by some of this people that pieces of yellow paper, having stamped upon them the head of a dog and the head of a buffalo, or one of these heads, if used in a certain way, are very efficacious in causing one to become sick, stupid, or obedient to the will of another, and even to die. In consequence of this belief, these charms are sometimes resorted to by a person who has a deadly hate to another, in order to cause his death or to bring on sickness, or by one who desires to gain possession of another man's property, but who fears that his plans to cheat or circumvent him will not of themselves be successful.

In the fall of 1859, I took considerable pains to satisfy myself if these charms, in regard to which I had been somewhat skeptical, were really in use at this place. In company with a native Christian, I went to a certain temple, celebrated for the efficiency of its charms of the above description. We were shown some eight or ten bunches of yellow paper, each bunch consisting of twenty-two sheets about seven or eight inches long, and two and a half inches wide. On the outside sheets was a rough representation of a dog's head and of a buffalo's head, said to have been struck off from iron plates. The tem-

ple-keeper showed them to us, and conversed at first quite freely on the subject, under the impression that we wished to purchase and use them. After he found out that we did not wish to do so, he expressed regret that he had shown them to us, and said as little as could be politely avoided respecting their use.

When one wishes to obtain these charms, he goes to one of the few temples where they can be procured, proceeds to offer mock-money, and incense, and candles before certain idols. Having lighted these offerings, he bows down before the idols, mentions the particular object which he desires to accomplish, and vows, if he is successful, that he will make to them a thank-offering of meats, fish, vegetables, etc. He takes away with him a small quantity of the ashes of the incense from the censer before the idols. He buys of the temple-keeper, at an exorbitant sum, a bundle or two of the charms.

These paper charms are reduced to ashes in his own house, or in some temple, or at a particular place under the Big Bridge across the river at this place. These ashes, added to the ashes of incense brought from the temple where he obtained the charms, he endeavors to bring in contact with the individual whom he desires to injure, as by mingling a little with tea and giving him to drink, or by causing some to be put into his food, or by besmearing his head or his clothing with them. Sometimes, however, only the ashes of the charms, or the ashes obtained from the censer in the temple, are used in the way described. The intended victim should not be aware that he is eating or drinking charmed ashes, or that any has been daubed on his person or his clothing. If he is aware of it, the ashes are believed to be powerless to affect his health, his soundness of mind, or his life, as he will immediately take measures to counteract any evil effect.

When one is led by any circumstances attending failure of health, unfavorable and inexplicable change in his business affairs, etc., to suspect that he is under the evil influence of charms used by another through covetousness or hatred, he usually loses no time in putting forth efforts to counteract or dissipate such influences. If very sick, and apparently near to death, one or more Tauist priests are employed to perform a ceremony, the object of which is to call back or retain his soul

by means of some of his clothing and a mirror fastened on a bamboo pole, which has green branches at one end. Sometimes he hires several of these priests to repeat their formulas in a temple devoted to the worship of the gods commonly called the "Five Rulers," accompanied with the burning of incense and candles, and the offering of a meat sacrifice before the idols, a small paper image of a man being used to represent the sick person. Or perhaps he engages two or three of these priests to ascend a "ladder of knives," on the top of which various formulas are recited, as if in the act of exorcising evil spirits, and expelling malicious influences. Drums and gongs are beaten, and not infrequently a hundred or two sheets of yellow paper, having pictures of dog's heads or buffalo's heads printed on them, are burned, in order to facilitate the rescue of the man from injury and death.

It is currently reported that sometimes the evil influences, or spirit expelled in the above manner from the sick man, enters some other person who happens to be near. In such cases it is believed to be particularly efficacious in causing injury. In fact, such a person is thought to be almost incurable; hence the common remark that "idle spectators should not be present at an exorcism."

Sometimes it is believed the original charm or curse does not take effect on the person intended, either owing to some mistake in its administration, or because the fates are propitious to him, or because the time has not arrived when he *ought* to suffer reverse in business, fail in health, or to die. In such cases the charm "flies" off to some other individual who happens to be near, and spends its force upon him. This result is only known by the effects experienced. The unfortunate and unhappy victim must immediately resort to the usual measures to counteract and expel it.

And sometimes, it is asserted, the charm recoils from the intended victim upon the individual who uses it, and inflicts upon him that misfortune which he planned for another. This result is attributed not so much to his being a bad man, and the other a good man, as to the fortune or the fates of the individuals concerned. The aggressor in this case must take immediate measures to rid himself of the injury he has unwittingly brought upon himself.

It is believed that the methods above described of injuring another in health or property is never resorted to with perfect impunity on the part of one's enemy. He must first be willing to suffer some misfortune in his own person or in his own family, as to be childless, or blind, or poor, before he can be successful in the object at which he aims in regard to another.

It is probable that not a little of the poor health, want of success, or bad luck in general at this place, is accounted for by attributing it to the agency of some evil spirit or influence, induced or caused by an enemy in the manner which has been just detailed. For example, only a few weeks ago, it was publicly reported that the viceroy of this province had employed ten or twelve Taoist priests of a certain kind to practice their arts of exorcism for the benefit of a popular military officer who was afflicted with copious bleeding at the nose, supposed to be occasioned by the agency of some evil-designed individuals unknown.

A certain yellow charm, having dog's heads stamped on it, is said to be extensively used by prostitutes here when they desire a rich guest to visit them again. Sometimes the ashes of such a charm is secretly mingled with tea and given him to drink, or on his departure they burn the charm, and call upon it as a dog to follow him wherever he may go, believing that it will cause him to return at some future time.

Some temples have a niche in a dark portion of their precincts where two small images, one with a horse's head and one with a buffalo's head, are arranged for the express purpose of being worshiped by those who wish to injure another with these charms, and before which vows may be made relating to such an event, or an exorcism performed designed to counteract these charms.

What an idea do these simple statements furnish of the diabolical design and nature of some of the customs of this heathen people! How contrary to the spirit of the Christian religion!

Ominous Words and Sentences.

The Chinese language, both spoken and written, abounds in words and phrases which are considered ominous of good

luck. The use of such is very common, especially on occasions joyous and complimentary. An illustration of this peculiar trait of Chinese character will be made by a reference to several of their words and stereotyped sentences, felicitous and unfelicitous.

The Chinese unicorn is in popular use an omen of good. This fabulous animal is described as having only one horn, with a body all covered with scales. For several thousands of years it has eluded the vision of mortals, excepting once, when it is stated to have been seen by Confucius in his old age. He regarded it as ominous of his approaching death. *They say* that Confucius was "the elf of the unicorn." Hence, perhaps, the origin of the saying that an extraordinary bright boy is the "*son of the unicorn*," or the "*gift of the unicorn*." At the feast of lanterns in the middle of the first Chinese month, a kind of lantern representing a boy riding a unicorn is exposed for sale in vast numbers. When one purchases such a lantern and gives it to a friend, he means by the act, I wish you may have a very bright son. "A child that can ride the unicorn" is one who gives marks of unusual talent, and of future promise as a scholar or a mandarin.

The character for "longevity" is regarded as very felicitous, and is used in a great variety of ways. A cake made of dough in the shape of a peach, or the likeness of a peach traced on paper and painted like a peach, is called "*longevity peach*," the peach being a symbol of long life. The character is also sometimes formed out of strips of dough in which a red coloring matter has been put. After being baked, the longevity cake is placed on the top of a plate full of other cakes, and, in connection with other things, is presented to an aged friend or relative on the celebration of his birthday. Sometimes the character, made out of broadcloth or velvet, and from two to four feet long, and of proportionate width, and pasted on a foundation of red silk, or red crape, or red broadcloth, is used as a birthday present. The character on such presents is oftentimes gilded very neatly. At other times the character for old age is written in an ancient style, and in one hundred different forms, of a large and uniform size, on a sheet of red paper. These characters are then gilded. The paper, having been put on rollers, so as to be easily suspended on a wall or

side of a room, is thus presented to a friend or relative on the occurrence of a fiftieth, sixtieth, seventieth, or eightieth birthday. It is usually suspended in the reception-room, and is really a fine-looking ornament. The meaning of the donor of the longevity peach, or of any form of the longevity character, is, *May you enjoy a happy old age.* On the birthdays of gods and goddesses, offerings of longevity cakes are often made before these images by their worshipers. The word for longevity, written on red paper with black ink, is frequently to be seen pasted up on the door-posts or window-posts of Chinese houses.

The character for happiness is considered to be very felicitous, and is much used at this place as a symbol of good. Oftentimes it is written with black ink on red paper several inches square, or on white paper with red ink, and then pasted up on the doors of houses. This is done quite generally about Chinese New Year. Sometimes it is engraved on wood in raised lettering. After being gilded, it is suspended or nailed up over a door, inside or outside the house, or on a cross-beam or post. Not unfrequently it is seen written very prettily in a large form, from two to six or eight feet across, in red ink, on the wall opposite the front or main door of a house. This custom is explained by saying that happiness will in this manner be always near by. On opening the door every one will see it! Sometimes the pictures of four bats are made at the four corners of the character for happiness thus written on the wall. The whole is then called the "*five happinesses*," the characters for "bat" and "happiness" having in this dialect the same sound. A very happy and felicitous coincidence! Every body desires as much happiness as he can obtain, and this is one of the Chinese ways to indicate this universal desire of mankind. The four characters—happiness, official emolument, longevity, and joy—are often written together in a certain way. One of them is made of a large size, and the other three inside of it, or on it, and of a

HAPPINESS.

smaller size. The whole combination is unintelligible except to the initiated, and is regarded as a kind of amulet or charm by some. The "*five happinesses*" are explained as referring to wealth, office, tranquillity, virtue, and death in old age in peace.

The Chinese here are singularly fond of wearing ornaments made of gems or precious stones, either genuine or imitated. The material is first ground or worked down to the desired size or shape, and then some happy characters or felicitous sentences are engraved on it, such as "*Happiness like the Eastern Ocean*," meaning abundance, or "*Longevity like the*

HAPPINESS LIKE THE EASTERN OCEAN.

LONGEVITY LIKE THE SOUTHERN MOUNTAINS.

Southern Mountains," meaning durability and permanence, or "Long life, wealth, and office," or "*Gold and gems filling the house*," or simply the word "happiness." These badges or ornaments are of various shapes—circular, square, oblong, or fanciful. Some are made in the form of certain flowers. They are worn as finger-rings, or on the caps of men and boys, or as ornaments for the heads of females, or they are suspended from various parts of the dress. The design in many cases is not only to add to the respectability of the wearer, but also to indicate his wish to obtain or enjoy the thing expressed by the character or characters. Such ornaments are often worn suspended on the side of the persons of adults. Some seem to believe that such a use helps them to keep their balance, and acts as a kind of preventive against slipping or falling down. When the outermost upper garment is short, such ornaments are frequently seen dangling down, much in the same manner as fops and fast men in the West sport a gold chain and fixtures. Some are brass.

The expression "a hundred children and a thousand grand-

children" is a very popular and felicitous phrase, consisting of four Chinese characters. A lantern, coarsely made, about a foot and a half long and eight or ten inches in diameter, covered with white gauze, and having on one side the characters for "Hundred children," and on the opposite side those for "thousand grandchildren," cut out of bright red paper and fastened on the gauze, is in very common use here. At burials, weddings, and on removals, this lantern is used, and is regarded as an omen of good. On ordinary occasions, if used at all, only one is used. Two such lanterns are hung up in front of sedans, one on each pole, on returning from the burial of an elder member of a family, or from placing the coffin in a dead-house for a season, while the family is procuring a suitable burial-place, each lantern having a lighted candle in it, though in broad daylight. The sedan which carries the ancestral tablet of the dead, and those which contain the female members of the household, have each such a lantern. The female members of a family, moving into a newly-built or newly-rented house, have each a lantern hung on their sedan-poles in a similar manner, as also do the sedans which contain their ancestral tablets. On marriage occasions these lanterns are invariably used. The object of the use of this kind of lantern on these occasions is to indicate the desire for a numerous posterity. Those who have many children are described as having a "*happy fate.*"

Pictures of two children mutually embracing, or locked in each other's arms, standing side by side, are often seen exposed for sale. They are an index of peace and harmony, representing two persons mutually agreeing and constant companions. Some families procure this picture and hang it up in their houses as a symbol of their desire to have all in the household live in peace and love with each other. On the same picture sometimes is depicted the likeness of two bats. Such a picture, considered as a whole, symbolizes the desire for *happiness as well as harmony*—the character for bat having the same local sound as the character for happiness. In some temples there are images of youths embracing each other as large as lads six or eight years old. These are worshiped for the purpose of procuring peace and harmony among those who once were friendly to each other, or between husband

and wife, brothers, or partners in business, etc., in case of enmity or bad feeling existing between them. Some of the relatives or friends of the estranged parties go without their knowledge to the temples where these images are, and take some of the ashes out of the censer standing before the images, after lighting candles and incense. Having mixed these ashes secretly in tea or wine, the potion is given to those whose reconciliation is sought, to drink. It is believed that in due time they will become friendly and at peace with each other. If, however, they are aware of the mingling of the ashes in the drink, it is asserted that this means for their mutual reconciliation will prove inefficacious.

The character for "joy," written twice side by side, as though the whole constituted only one word or letter, is regarded as a very auspicious combination. It may mean *double* joy, or joy *repeated*, and indicates, when used in the manner mentioned below, a desire that occasions for joy may be repeated or numerous. People take very red paper, and trace on it with black ink, as neatly as possible, this character for repeated or double joy. It is then taken and pasted on the door of a bride's room, or on some of the principal outside doors of a new house, or on the doors of an old house into which the family has just moved, or on the doors or door-posts soon before or soon after new year, or on the wall opposite the principal door of one's house, as caprice, or taste, or circumstances at the time seem to suggest as most suitable. It is thus frequently used as a symbol of prosperity.

On occasions festive or mournful, such as marriages, births, deaths, funerals, or celebrations of birthdays, the Chinese avoid the saying or the hearing, as much as possible, of inauspicious and unpropitious words or phrases—that is, those which can be construed as unfortunate and of ill omen. For example, at weddings, no one should say any thing about any one not having children or grandchildren; at births, no one should drop a word about the child being weak and sickly, or about the probabilities in regard to its being difficult to nurse or bring up. If such expressions should be heard, they would be likely to cause unpleasant feeling, and be afterward remembered by the family. Should any unpropitious or unfortunate event afterward occur relating to the child or the family, the

person who uttered the expression would probably be regarded as the cause or the occasion of it, and perhaps would be hated or abused for it, even if spoken in jest. The utterance of *bad words* (and by this phrase there is not the remotest reference to vile and filthy language, but simply to what is regarded as unlucky and unpropitious) must be studiously avoided on special festive or mournful occasions by servants, relatives, guests, the family, and neighbors. For the same reason, language relating to conflagrations should be avoided by workmen engaged on a new house, as well as by all who come to the place.

Miscellaneous Omens for Good or Evil.

The Chinese do not believe in the doctrine of a general and particular providence, exerted by one omnipotent, omnipresent, omniscient, and infinitely benevolent and wise being like the God of the Bible. They are constantly influenced to an incredible extent by views and sentiments inconsistent not only with the teachings of the Bible, but with the dictates of common sense and of reason; hence they seek for omens, auspicious and inauspicious, to assist them in regulating their plans and their pursuits. Some omens for good or evil, common at this place, relating principally to the conduct or the voices of animals, will now be mentioned.

The *magpie* is regarded as a bird of good omen. If one, while meditating on a plan about to be adopted, or while engaged in a pursuit which enlists his interest and attention, suddenly hears the voice of this bird, he is prone to consider it as felicitous, its voice being sprightly and joyous, imparting encouragement to the hearer. There is a proverb which says of this bird that "*its voice is good, but its heart is bad*," meaning that it is given to flattery.

The Chinese *crow*, sometimes called the white-winged raven, on the other hand, is an omen of evil. Its cry is harsh and unpleasant. Its voice is regarded as unlucky—perhaps, as some suggest, because it sounds much like *ka*, the common Chinese word for *bite*. While prosecuting any business or planning any affair, if the person unexpectedly hears the crow crying out *ka, ka, ka*, "*Bite, bite, bite*," he is often impressed thereby with the idea that he shall not be successful. The proverb

says this bird's "*voice is bad, but its heart is good*," *i. e.*, meaning it *warns* one, and does not *flatter*, like the *magpie*.

The coming of a *dog* indicates future prosperity. Many people believe that if a strange dog comes and remains with one, it is an omen of good to his family, indicating that he will become more wealthy. Some try to account for the existence of this sentiment by the remark that the dog knows beforehand where he will obtain enough to eat, and that he changes his master sometimes in accordance with this instinct or foreknowledge.

The coming of a *cat* to a household is an omen of approaching poverty. The coming of a strange cat, and its staying in a house, are believed to foreshadow an unfavorable change in the pecuniary condition of the family. No one, therefore, desires such an addition to the household. It is supposed, or at least maintained by some, that a cat can foresee where it will find plenty of rats and mice in consequence of the approaching dilapidation of a house, following the ruin or poverty of its inhabitants.

The crowing of a *hen* is considered ominous of something unusual about to happen in the family to which it belongs. In order to ascertain whether this event is propitious or unpropitious, the relative position of the fowl, while crowing, is to be observed. If the hen crows while her head is toward the outside, or the front of the premises, it is an unpropitious prognostication, foreshadowing poverty or ill luck of some kind; whereas, if her head is pointing toward the rear of the premises while crowing, it is an omen of good, indicating a more prosperous state of the family. Few families will keep a *crowing* hen, even should she betoken future good, as extraordinary omens like this are deemed undesirable. The unfortunate fowl is either sold or killed as soon as possible after she has commenced to crow. It is said that if a cock should crow about ten or eleven o'clock in the evening, he is not allowed to remain on the premises long, being killed or sold, as such crowing denotes future evil to the family of the owner.

The coming of *swallows*, and their making their nests in a new place, whether dwelling-house or store, are hailed as an omen of approaching success, or a prosperous change in the affairs of the owner or occupant of the premises. It is assert-

ed with the greatest gravity by some, that the building of their nests in a new locality is invariably attended with good luck. They are never killed in this part of the empire.

The voice of the *owl* is universally heard with dread, being regarded as the harbinger of death in the neighborhood. Some say that its voice resembles the voice of a spirit or demon calling out to its fellow. Perhaps it is on account of this notion that they so often assert having heard the voice of a spirit, when they may have heard only the indistinct hooting of a distant owl. Sometimes, the Chinese say, its voice sounds much like an expression for "*digging*" *the grave.* Hence, probably, the origin of a common saying, that when one is about to die, in the neighborhood will be heard the voice of the owl, calling out, "*Dig, dig.*" It is frequently spoken of as the *bird which calls for the soul*, or *which catches or takes away the soul.* Some assert that if its cry is dull and indistinct, as though proceeding from a distant place, it betokens the death of a near neighbor; whereas, if its notes are clear and distinct, as if proceeding from a short distance, it is a sure harbinger of the death of a person in a remote neighborhood—the more distinct the voice, the more distant the individual whose decease is indicated; and the more indistinct the voice, the nearer the person whose death is certain! It is a common saying that this bird is a transformation of one of the servants of the ten kings of the infernal regions, *i. e.*, is a devil under the guise of a bird. It is also frequently referred to as a "constable from the dark land."

The Chinese also speak of omens derived from the sudden changes which occur sometimes in the appearance of certain flowers. Let one or two examples illustrate the idea. A certain species of flower (gynandrous), if it is in very full blossom, and has very green leaves, betokens unusual prosperity in the family of the owner. Few who have such a flower in their possession are willing to part with it, except for an exorbitant sum. If, for any reason, such a flower should suddenly die, or if its blossoms fade, or its leaves become of an unpleasant hue, it is believed to be a sure token of poverty or ill luck. A certain Chinaman at this place dates heavy pecuniary losses in his father's family, over thirty years ago, and subsequent poverty, to the sudden destruction of such a flower, caused, as

it was afterward ascertained, by an offended neighbor, who one evening poured a little salted water into the pot which contained the flower.

The peony is also regarded as an omen of good fortune if it becomes full of beautiful flowers and green leaves. On the other hand, if its leaves should all at once dry up, and its flowers suddenly fade or become of an unpleasant color, such a change foreshadows poverty, or some overwhelming disaster, in the family of its owner.

A singular way of obtaining an omen, practiced by some, is this: If a man has entered upon an undertaking, or is deliberating in regard to a plan, of the future success of which undertaking or plan he stands in doubt, he sometimes adopts the following method of settling his mind: he takes a stick of incense, and, having lighted it, bows down before the god of the kitchen. Holding the incense in his hands, he informs the kitchen god of his plans or his undertaking, and the state of his mind about the same. Placing the incense in the censer before the god, he goes out to the street door and listens to the language of those who are passing by. The first sentence he can distinguish, whatever it may be, he eagerly fixes in his memory, and, having meditated upon it, draws conclusions from its general tenor in regard to the subject of his doubts, whether auspicious or inauspicious, good or evil. Sometimes, before he takes the sentence heard at the street door as the subject of meditation, he first inquires of the god of the kitchen whether the sentence heard is a proper one for his purpose and use. At other times, before going to the street door, and after consulting the god of the kitchen, he puts a small quantity of water in the vessel in which he boils his rice, and on this water he puts a wooden rice-ladle. He then covers it up, and after waiting a while, removes the cover and carefully observes the direction in which the handle of the ladle lies on the water. He now goes out of the house, and walks in the direction indicated by the handle of the ladle until he hears an intelligible sentence or phrase. This he remembers, and draws an omen from it in regard to the success or failure of his plans. At other times he leaves his meal unfinished, and, taking his chopsticks in his sleeves, goes into the street for the purpose of hearing something which he can use as an omen.

CHAPTER XIV.

FORTUNE-TELLING.

Six Methods of Fortune-telling: By one's Age.—By one's Physiognomy.—By a Bird and Slips of Paper.—By dissecting written Characters.—By a Tortoise-shell and ancient Cash.—By an Inspection of the Earth and Scenery.—*Explanation of Terms used:* The eight Characters denoting one's Birth.—The five Elements of Nature.—The twelve Animals.—*Selection of Fortunate Days:* In regard to Marriage.—In regard to building of Houses.—In regard to Burial.

Six Methods of Fortune-telling.

THE term fortune-telling will be used in its broadest sense, so as to include all kinds of divining or prognosticating the fortunes of an individual or his descendants.

Fortune-tellers are consulted in regard to a large variety of subjects, important and unimportant, according to the caprice of the moment or the superstition of the individual. They are frequently consulted in regard to the buying of houses or of farms, in regard to the recovery of a sick man, or whether a certain investment of funds will be profitable or unprofitable; whether an anticipated journey will be successful or not; whether one's literary efforts will be attended with success, and at what time he will graduate; whether one may effect a change of fortune from bad to good; whether one will have children in the future, and what will be their sex, etc.

Six different methods of telling fortunes are found in use among the Chinese.

By using the eight horary characters which denote the year, month, day, and hour of one's birth. This is perhaps the most common and the most popular kind of fortune-telling in this part of the empire. There is a constant reference to the "five elements" and certain "twelve animals." A particular examination and explanation of the terms "eight characters," "five elements," and "twelve animals," as related to fortune-telling, will soon be given.

Of this kind of fortune-tellers there are two classes, blind

BLIND FORTUNE-TELLER.

men and men who are not blind. The blind fortune-tellers are usually led about the streets by a lad—some find their way alone. Some of them have a kind of harp, which they play occasionally as they slowly walk along the street. Sometimes they carry a rattle, which consists of two small pieces of wood. These are held in one hand, and, when struck or clapped together in a particular manner, produce a sound much like *kok kok*, or, when struck together in another manner, produce the sound *pok pok*. This sound, when heard, indicates the approach or presence of a blind fortune-teller. This class of men seldom or never open a shop where they may be consulted, but traverse the streets and lanes, depending on incidental customers. These are said to "*reckon fortunes.*"

The fortune-tellers whose eyesight is good are said to "*see the fortunes*" of their patrons. They seldom or never go about the streets seeking patronage, but generally open a shop in some frequented street, where they await those who wish to consult them.

The rules of the art are the same for both classes. There are books which teach how to prognosticate by a reference to the precise time of one's birth, compared with the five elements, deducing a conclusion propitious or unpropitious. The blind fortune-teller labors under the great disadvantage of having to calculate the fortunes of his patrons without making constant reference to books, but depending principally on the accuracy and tenacity of his memory. These two classes generally are composed of men wearing good apparel, and conducting themselves with propriety.

By an inspection of the physiognomy. This kind of fortune-tellers do not open a shop, but usually select a convenient place in the street, where they can display a chart, to which they make frequent reference. They inspect the eyes and eye-

brows, nose, mouth, ears, cheek-bones and temples, the lips, teeth, and the beard or whiskers of the customer, if a man. They compare the "five governors" together (ears, eyes, nose, mouth, and eyebrows) to determine whether they agree or are fitting, and whether the expression of countenance is proper and correct, and whether it is honorable or mean. They observe the manner of one's walking or sitting, and draw inferences in regard to the future fortunes of the individual, whether he will be rich or poor, an officer or a beggar. They dilate on the revelations of the physiognomy as relating to the past good or bad fortunes of the dupe, or to his future good or bad fortunes.

They also carefully examine his fingers, one by one, in regard to length, and the palms of his hands as to thickness, and the lines or natural marks on his palms, whether few or many, and whether the palm is divided into two main parts by lines across it, and whether it is red. All those important items contribute to enable them to tell whether their "guest" will be poor or rich, etc. By an inspection of the space between the nose and the mouth they foretell whether he is to be long or short lived. By observing the thinness or the thickness of the lips, and the narrowness or the width of the mouth, they are enabled to decide in regard to his abundance or want of "food and clothing" in the future. The coarseness or fineness of his eyebrows aids them in determining the good or the bad character of the man. If numerous blood-vessels appear plainly beneath the skin of the face, the person must surely be of a very violent and fierce disposition; whereas, if his countenance is mild and gentle, his heart is pronounced affectionate and benevolent.

These peripatetic physiognomists carry about with them a kind of cloth satchel, on which are written characters which indicate their profession. They may often be seen in crowded localities, surrounded by a knot of persons, to whom they are expatiating glibly on their powers to reveal the future or the past, in the hope of getting a customer.

By means of a bird and slips of paper. This fortune-teller, like the preceding, traverses the streets in pursuit of employment. He carries in one hand a piece of the little end of a cow's horn, five or six inches long, and a small bamboo stick.

These two are tied together loosely at one end, and he manages to strike or clap them together so as to make a peculiar sound. This is his rattle, or the signal of his approach or proximity. In the other hand, or suspended from a front button on his coat, he carries a small bird-cage, containing a little bird of a certain species. He always carries with him on these professional excursions sixty-four small sheets of paper, on each of which is sketched a figure of a god, or bird, or beast, or person; on each sheet is also written a short verse of poetry, usually four lines, each of seven characters. These sheets are folded up in such a manner that the picture and the poetry shall be unseen. When the fortune-teller is invited to tell the fortunes of some applicant, he arranges the sixty-four pieces of paper on a table or on the ground, and places the bird-cage near them. He now opens the door of it; the bird comes out, and picks up one of the sheets with its bill, which he takes, opens, and explains. The bird, in the mean time, has been rewarded with a kernel of paddy, and has entered the cage. It is again let out, when it proceeds to pick up another folded sheet, which is in like manner unfolded, inspected, and explained by the fortune-teller. In view of the picture and the poetry, he is able to expatiate quite learnedly and profoundly in regard to the subject submitted to him by his customer.

FORTUNE-TELLING BY MEANS OF A BIRD AND SLIPS OF PAPER.

Some say that he frequently allows the bird to select two pieces of paper out of the sixty-four before he shuts it up, or discourses on the contents of either. The difference is immaterial. In either case, he professes to get his inspiration from these slips of paper. Females and the lower classes of the populace largely patronize this kind of fortune-tellers.

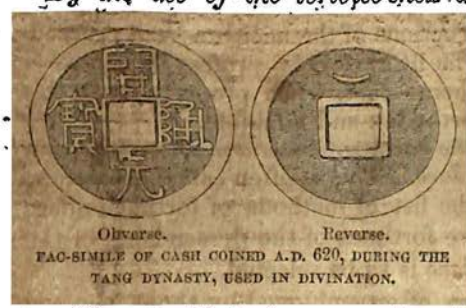
By the dissection of written characters. This class of fortune-tellers seldom or never open a shop; but when engaged professionally, they select a convenient spot by the side of a frequented street, and, having spread some oiled paper or cloth on the ground, and having arranged writing implements near by, look out for customers. They generally carry with them a small box, which contains a quantity of small sheets of paper folded up. On the inside of each is written one Chinese character. The customer is requested to select or take at random two of these sheets, which he proceeds to do, one at a time. These are taken by the fortune-teller, opened, and

FORTUNE-TELLING BY DISSECTING A CHINESE CHARACTER.

the characters written upon them are noticed. He then proceeds to dissect each by writing out separately the distinct parts of which each is composed. Afterward he discourses on the subject about which inquiries have been made, making frequent reference to the meaning of the separate parts of the characters, and finally decides about it, usually in a knowing and authoritative manner; at other times he gives compre-

hensive hints and directions to the customer, so that he may not err in his future course, at least so far as this subject under consideration is concerned. Oftentimes, before the conclusion is reached, he adds strokes, by an adroit use of his writing pencil, to some or all of these component parts under inspection, thereby making new words out of them, from whose meaning he draws sagacious and wonderful inferences in regard to the good or bad fortune of the individual who is consulting him. It is averred that this class of fortune-tellers explain the characters, dissected according to a fixed plan, and as they have previously decided to do, without any special deviation, in view of the apparent condition or character of the applicant.

By the use of the tortoise-shell and three ancient cash.



Obverse. Reverse.

FAC-SIMILE OF CASH COINED A.D. 620, DURING THE TANG DYNASTY, USED IN DIVINATION.

Those who practice divination in this manner have shops or offices where they may be consulted by those who prefer this method of ascertaining their fortunes. The cash commonly used are a certain kind coined during the Tang dynasty. They first light incense and candles, placing them before the picture of an old man whom they worship as the deity who presides over this kind of divination. They then take the cash and put them into a tortoise-shell, which they shake once or twice before the picture, invoking the aid and presence of the god. They then empty the cash out, and, taking them in one hand, they strike the shell gently three times with them, still repeating their formulas. The cash are again put into the shell, and shaken as before three times, when they are turned out upon a plate, carefully observing the manner in which they appear after having fallen out upon the plate. After noting how many have the reverse side upward, the same cash are put into the shell, and a similar operation is repeated once and again. At the conclusion of the third shaking and the third observation of the relative positions of the cash, they proceed to compare the diagrams with the five ele-

ments, according to the abstruse and intricate rules of this species of divination. After a tedious process of observations and comparisons, they pronounce judgment on the matter under investigation.

This method of fortune-telling, often referred to under the terms of divining by the use of the "eight diagrams," is regarded generally by the Chinese as the most correct of all the ways in use of prognosticating the condition of things in the future. It is believed to require a vast amount of care, skill, and lore, as well as experience, to cast a reliable horoscope by the use of the cash and tortoise-shell, and in accordance with the ancient rules of the art. Many have little or no confidence in the majority of those who profess to cast horoscopes by the use of this method, asserting that they are ignorant quacks, not carrying out the instructions of the ancients—not proceeding *secundem artem*. The literary class profess to believe—at least very many of them—that, when properly done, this method of divination is orthodox and infallible.

By an inspection of the earth and scenery, in order to fix upon a fortunate burial-place. This is often called geomancy, but comes readily into the list of methods of fortune-telling, for it relates to the future fortunes of the descendants of the deceased, whose burial-place is to be selected.

There is a class of men often employed by those who can afford the expense to select a lucky site for the burial of their dead, in the expectation that their posterity will reap the benefit. This is often spoken of as "*looking at the wind and water.*" The geomancer, taking his compass and other apparatus, goes to the hills with one of the family employing him. After having arranged his compass on the proposed site, he waits a while until it has settled. He now proceeds to investigate the adaptedness of the spot for the desired object by observing the nature of the ground, the color of the soil, its relative position to surrounding hills, valleys, streams, etc. If he ascertains by any means that there are large rocks in the earth at this spot, it is rejected as unpropitious. If he observes that water issues out of the ground, or that it is naturally wet, it is declared unlucky. The spot selected should be quite dry, and the most propitious color for the soil is a kind of "golden yellow."

A side-hill is preferred to any other site for a grave; for, as the chair has a back, so should the grave have a back; and as the chair has arms, so should the grave have arms. In other words, the spot should admit of the grave and its fixtures being made, in some respects, like the form of the chair, in order that the dead may repose securely. This can not easily be accomplished on a plain or on the top of a hill.

It is also highly important that the site of the proposed grave should compare favorably, according to Chinese modes of thinking, with the near and the remote hills situated directly in front—with what is indistinct as well as with what is distinct. The grave ought to "eat the wind and the water" of the opposite hills in a lucky manner; if it does not, it will not be for the profit of the children and more remote posterity of the deceased that his remains should be deposited there. If in front of the proposed site there should be a deep gully, or if there should be a hill, the shadow of whose peak falls sometimes on the site or directly toward it, or if in front there should be neither hill nor stream, but a level, dry plain, the place should be rejected as unpropitious. The person who is buried there will certainly not have a numerous or a wealthy posterity. But if some stream should apparently encircle or flow around the grave in the distance, other things being equally lucky, the individual who should be buried there will most assuredly have a large, rich, and honorable body of descendants. If the stream should flow away from the grave, with no winding around toward it, it would be an omen of evil to his posterity, unless there should be something else in the surroundings exceedingly propitious, so as to counteract the evil omen.

The sagacious geomancer is also careful to observe the mountain or hill on the right and left sides of the spot for a lucky grave. The left-hand side is called the "black dragon," the right-hand side is called the "white tiger." The lucky prospects, *in a Chinese sense*, on the hills situated to the left, should clearly surpass the prospects of the hills on the right. And the reason for this is manifest, for the black dragon is naturally weaker than the white tiger. If the tiger, in addition to his natural strength and fierceness of disposition, should obtain the advantage over the dragon in consequence of hav-

ing a more propitious prospect of "wind and water," the result would be that some of the posterity of the occupant of the proposed grave would be more turbulent and violent than others, or that some would be very rich and honored, while others would be poor and without high rank. In order to obtain and preserve the proper equality of fortune among the descendants of the deceased, it is quite important that "the wind and water" prospects on the side of the white tiger should be inferior to the "wind and water" prospects on the side of the black dragon.

The above remarks on six kinds of fortune-telling common among the Chinese have not been designed to exhaust the subject, but simply to indicate some facts relating to it. They show how willing the people are to deceive and delude themselves, and at their own expense.

All of these kinds of fortune-tellers are very fluent in speech, and are ever ready to say something on the multifarious points which are submitted to them for examination and decision. They all have a very patronizing manner.

The cheapest of these six methods of fortune-telling is by means of a bird and slips of paper, the charge usually being only four or six cash. The dearest and the most tedious is the last described—by geomancy. Oftentimes, in the case of rich families, several score of dollars are paid to the geomancer for selecting a propitious site for a grave. The poorer families who employ such a helper in fixing the site for a grave sometimes only pay a few thousand cash, or even a few hundred cash for his services. The sum paid a fortune-teller for divining one's fortune by dissecting a Chinese character is small—usually eight or twelve cash; for divining by the use of the tortoise-shell, about a hundred cash, more or less. Of the class first mentioned, the blind man who takes to the streets and lanes in search of employment receives generally about twenty cash; and the man who has the use of his eyes, and who also divines by means of the eight characters which denote the precise time of the birth of the applicant, receives about forty cash for his services. Sometimes the same person is able to tell fortunes in two of the ways above mentioned, to accommodate the preference of his customers. He always endeavors to please and gratify his "guests."

Explanation of Terms used.

The terms most commonly used by men who practice telling fortunes will now be explained. The object of doing this is to show, more plainly than could be shown without such an explanation, how fortune-telling is performed by a reference to the precise time of one's birth and to the five elements of nature, or to the twelve animals.

The precise time of one's birth in China is denoted by four sets of characters, each set consisting of two characters, collectively and technically called the "eight characters of one's age." In speaking of this subject, it will be necessary to describe briefly the Chinese chronological cycle of sixty years. The invention of this cycle is attributed to the Emperor Huang-Ti, who lived several hundred years before the commencement of the Hia dynasty. It is dated from the sixty-first year of his reign, or from the year 2637 before Christ.

It is formed by the combination of two sets of characters in a particular way, and was originally designed and used only for chronological purposes. One set has ten characters, which are called "*the heavenly stems*;" the other set has twelve characters, which are styled "*the earthly branches*." The first of these "stems" is written on the right hand of the first of these "branches," and the two characters denote the first year, or month, or day, or hour of a cycle of years, months, days, or hours, as the case may be. The second of the "stems" and the second of the "branches" are joined together in a similar way to denote the second year, month, day, or hour in a cycle of years, months, days, or hours, according to circumstances, and so on through all the terms. After all the stems have been thus used once, the first one is then joined to the eleventh of the branches, the second of the stems to the twelfth of the branches, the third of the stems to the first of the branches, the fourth of the stems to the second of the branches, and so on until the stems shall have been used six times and the branches five times. The tenth of the stems and the twelfth of the branches will then come together in combination. The whole number of different combinations in this way is sixty, *one complete cycle*. In a precisely similar manner is another cycle of years, months, days, and hours formed. Since the

commencement of thus reckoning time by this invention of Huang-Ti, there have passed over seventy-six complete cycles of years. How many cycles of months, days, and hours since that era is not often estimated.

According to this method, each year in the Chinese calendar is represented by two characters, each month by two characters, each day by two characters, and each hour by two characters—a Chinese hour being just two hours as time is reckoned at the West. One of each pair of characters is one of the ten heavenly stems, and the other is one of the twelve earthly branches. These four pairs, taken together, constitute the "*eight characters*" which denote the precise time of one's birth, to which constant reference is made in some kinds of fortune-telling, and in the selection of propitious days for the transaction of business, etc.

Each one of these twenty-two characters is believed to "*belong*" to some one of the "five elements of nature." The terms "belong" and "five elements of nature" are used in a *purely Chinese* sense in this connection.

The five elements are *metal*, *wood*, *water*, *fire*, and *earth*. There are two formulas in constant use while comparing the terms which denote one's age with the five elements. One of these is this: *Metal produces water*, *water produces wood*, *wood produces fire*, *fire produces earth*, and *earth produces metal*. The other is this: *Metal destroys wood*, *wood destroys earth*, *earth destroys water*, *water destroys fire*, and *fire destroys metal*.

These formulas seem to be used to calculate what influence these elements have over each other in the circumstances and relations, as indicated by the eight characters of one's birth, with reference to some other time or event; whether to "produce" or to "destroy"—*i. e.*, whether propitious or unpropitious, and to what degree or extent propitious or unpropitious, whether partially or entirely, etc.

While the twelve earthly branches are frequently spoken of as "belonging" to the five elements, each is also regarded as denoting one of twelve animals. The twelve animals, mentioned in the order of the horary characters to which they refer, are these: Rat, cow, tiger, rabbit, dragon, snake, horse, sheep, monkey, cock, dog, and boar. As some one of the twelve earthly branches, as above explained, forms a part of

the phrase or term which denotes the year, and as each one of these characters refers to some animal, every Chinaman is said to be *born under* a certain animal, or to "belong" to a certain animal. The Chinese usually express this idea by saying "his animal is the rat," or "his animal is the monkey," as the case may be. The phraseology simply means that he was born during the year when the character corresponding to the "rat" or to the "monkey" enters into the term which denotes that year, according to the chronological cycle of sixty.

Now these twelve animals play an important part in fortune-telling as practiced by some at the present day. The result often reached by the fortune-teller, after carefully comparing the eight characters which fix the precise hour, day, month, and year of the applicant's birth with the five elements—with particular reference to the time proposed or selected for some specified event—is, that a certain animal is to be feared and avoided at the time that event is to take place. This means simply that those persons who were born during the year denoting the specified animal should not be present when the event referred to is to transpire, as a house-raising, or the putting of a corpse into the coffin, or the celebration of a certain marriage, etc. They should absent themselves, lest some dangerous and deadly influence should be suddenly and mysteriously exerted upon them, resulting in their sickness, injury, or death. The language in which this idea is expressed by the Chinese among themselves is often adapted to lead the unsophisticated and uninitiated foreigner to believe that the animal mentioned would be actually present, and ready to spring upon certain persons, and injure, frighten, or destroy them. The idea designed to be conveyed is, that it would not only be unpropitious, but positively dangerous to certain persons to be near when certain things are being done at the specified time. There is not the least reference to the *natures* of the animals—as the selection of these animals in preference to any twelve others originally, probably, was entirely arbitrary—but there is a reference to the destructive influence, which may prevail to the disadvantage of persons born under the animals specified, according to the doctrine of the five elements.

In prognosticating one's fortune by the use of the eight characters, those two which denote his birthday are taken to be

what is called the *rules*, with which the other six (those which denote the year, month, and hour) are to be *compared* in a certain way, according to the laws of the art, and all are to be referred to the immutable and wonderful properties and principles of the *five elements*. For example, as some say, if the two characters for one's birthday should "belong" to *metal*, and the other six characters for the year, month, and hour should "belong" to *water*, the case would be regarded as unfavorable and unpropitious, for the formulary reads *metal produces water*, and consequently there would be danger of there being too much water produced. But should some of these six terms "belong" to fire, and some to wood, or some to earth, the result would be modified, according to the rules applicable to such cases. The formularies above mentioned, relating to the five elements *producing* or *destroying* each other, are constantly appealed to by the fortune-tellers to ascertain whether, in regard to the particular case in hand, the applicant may expect success or ill luck. It should be stated in this connection that, while coming to his conclusions, the fortune-teller refers also to something which, for want of a better term, may be called the *course or revolution of nature* in regard to the individual who has handed him his eight characters, which course or revolution of nature is known from an inspection of the eight characters. In regard to this part of the art of fortune-telling, it is not proposed to spend any words or time, as, even in the estimation of the Chinese, it is a profound and mysterious subject, and a short examination would be unsatisfactory.

Of the twelve earthly branches, four of them "belong" to earth, and the remaining eight are equally distributed among metal, water, wood, and fire. Of the ten heavenly stems, two "belong" to each of the five elements. While the doctrine of the five elements is very ancient, it is undoubtedly a perversion from the original design of Huang-Ti to take the terms he selected for chronological purposes, and, by referring them to the "elements of nature," to deduce the fortunes of those who keep the time of their birth by the use of these terms. It is said there is no intimation in ancient Chinese writings that he intended his horary characters should be used for indicating the fortunes of his countrymen; and manifestly there is no foundation in nature or in reason, in fact or in experience, for

the absurd and ridiculous importance attached to the relation between the eight characters which denote the precise period of one's birth with the so-called five elements of nature, as explained and elaborated by the Chinese of the present day.

Selection of Fortunate Days.

Selection of fortunate or lucky days for the transaction of important business is done by fortune-tellers. It relates particularly and exclusively to the *precise time of doing* something for the benefit of the applicant. Those who select lucky days for others open shops, where they can be consulted by the people; and generally the men who do this work are able to tell fortunes by the use of the "eight characters" and the "five elements." They will tell fortunes, or they will select propitious days and hours, according as their employers desire.

The selector of lucky days must know at least the year when, or the animal under which the applicant was born. He should also be informed in regard to the proximate time when the applicant desires to transact the work or business about which he consults him. It then becomes the duty of the latter to ascertain whether the day specified will be fortunate, and if fortunate, what particular hour of it should be devoted to the performance of it; if unfortunate, to find out a day as near as possible to the desired day which will be fortunate.

The time selected always falls on one of the days which in the Imperial Calendar is marked as lucky. Important business is never commenced on those days which the calendar marks as unlucky or unpropitious. If the question should be raised, Why consult the selector of days at all in regard to a fortunate time for the transaction of business, when the Imperial Calendar has already plainly intimated what are fortunate and what are unfortunate days? the answer is, While certain days are generally fortunate, they are not, of course, fortunate to all persons alike. These days will prove unlucky days to those who are born during certain years, and this must be ascertained by application to those who are acquainted with the rules relating to the subject. Hence the necessity of places where a *bona fide* lucky day may be determined upon, and hence the universal application of men upon the eve of entering upon

important affairs to those who are able and willing to help them in their necessity.

There are several subjects in regard to which custom makes it binding upon all classes to fix upon a fortunate day for the commencement of the business or for the transaction of particular items of it. These will be briefly mentioned.

In regard to marriages. Whether certain parties may or may not be engaged in marriage is always submitted to some fortune-teller.

The years of the birth of the six principal persons interested, or the animals under which they were born, and to which they "belong"—the proposed bridegroom, his father and mother, the proposed bride, her father and mother—are made known to the selector of fortunate days, with an intimation in regard to the *desired* time of marriage. This is usually spoken of as handing in their "*eight characters.*" He now proceeds to decide by a reference to the five elements of nature whether the proposed time as regards *year*, *month*, and *day*, will be propitious, and if so, he indicates neatly on a sheet of red paper the precise time when various important particulars should be performed, such as for the *beginning* of the cutting out of the wedding garments for the bride and bridegroom; for the final *adjustment* of the bridal bed in the place where it is to stand by the family of the bridegroom; for the *finishing* of the curtains of the bridal bed; for the *embroidering* by the bride of the longevity pillows (the pillows destined to be used by herself and her husband after marriage); and for the *entering* of the bridal sedan-chair by the bride when about to start for the residence of her expected husband. No respectable heathen Chinaman in this part of the empire would think of entering upon the important business of marriage without having received the decisions of a fortune-teller indicating the lucky times for transacting the items specified. The items specified, probably in a great majority of cases, are transacted as near to the times indicated as it is at all convenient for the parties to transact them under the actual circumstances of the case.

The times selected for the performance of the particulars mentioned above are those which can be observed without the endangering of the health or life of the principal person-

ages concerned in the contemplated marriage; that is, those whose animals were reported to the selector of days. Among the friends and relatives of the parties there sometimes are those who, born under different animals, according to theory, should be absent while certain parts of the programme are being performed. What particular animals are to be dreaded on these occasions are mentioned on a slip of paper, which is put up in the parlor, or some other convenient and conspicuous place, sometimes near the ancestral tablets of the families. Those who were born under those animals must beware of approaching on these occasions.

In regard to the building of houses. In like manner, and for a similar reason, the aid of the selector of propitious days is invoked by the builder and proprietor of houses and hongs, and by the head men in the erection of temples, etc. In the case of temples, the ages of the neighborhood elders and head men are made known to one who is able to divine what month, day, and hour will be lucky for the performance of several kinds of labor connected with the erection of the proposed temple. In the case of building a house or hong, only the age of the owner and proprietor is reported to the selector of lucky days. He applies the rules of his art to decide on a favorable time as regards month, day, and hour; for beginning to move the earth for laying the foundations of the building; for *raising* the bents (if the building is made of wood); for putting up the *ridge-pole* in its place; for *hanging* the great or main door of honor; for the *digging of the well*, and for the *making of the furnace* or fireplace in the kitchen. In theory, times must be selected for the doing of these things which will not conflict with the animal under which the proprietor was born, that is, which will be propitious for him according to the doctrine of the "five elements."

It is in the exercise of a kind of disinterested benevolence that a brief notice, sometimes furnished by the selector of fortunate days, is often posted up in a conspicuous place near the building-site shortly before the raising of the bents and the ridge-pole, notifying the public what particular animal or animals are to be feared at the time when certain acts are being performed. In this way, those who were born under those animals have timely warning, so that they may absent them-

selves from the dangerous spot. It is believed by the Chinese that deadly or unhealthy and unlucky influences, in some way, are connected with the spot, or emanate from it on such occasions, to be feared and avoided only by those who were born in the years denoted by the specified animals. The workmen and other persons who are obnoxious to these influences always absent themselves from the place at the periods when these influences are to be dreaded. Such is the profound conviction of the reality of the danger to be apprehended in the minds of the people that no such Chinaman would dare to risk himself in proximity to the spot. And doubtless many of the accidents which occur at these times are attributed to the malignant influences referred to.

In regard to the burial of the heads of families. In order to the selection of propitious times for the doing of several things connected with burials, the ages of the deceased and of his or her eldest son, as well as of his or her eldest grandson, if there be one—that is, the son of the eldest son, not the son of the eldest daughter of the deceased—must be made known to the selector of fortunate days. Sometimes the ages of the second, third, and other sons are also made known to him. The ages of the eldest son and of his eldest son, as representing the family, and as being the chief mourners according to custom, it is regarded as very important to have handed to the one who selects the times necessary to have selected, in order not to endanger the future fortunes of the family, as well as the present health and happiness of all concerned.

A fortunate time must be fixed upon when the corpse of the deceased must be *put into the coffin*, and when the coffin must *be nailed up*. Lucky times must also be selected for *starting* from the house with the coffin *en route* to the place of burial; for *beginning* to dig the grave, and for *depositing* the coffin in the grave. Should the family conclude to place the coffin in a dead-house for a while previous to burial, a fortunate time as regards month, day, and hour must be selected when the coffin may be removed from the dwelling-house and deposited in the temporary resting-place.

Finally, in regard to this part of the subject, the fortune-teller is also required to decide the precise time when the first sacrifice shall be offered to the dead at the grave, and when

the first worship of the grave-stone shall be performed by the surviving members of his family. It is not considered necessary to be so very careful in selecting the day for sacrificing to the dead at the grave on the second and subsequent occasions.

The family friends and relatives who are obnoxious to unpropitious influences on the above occasions, if duly forewarned, invariably absent themselves when they would be in danger. It is sagely surmised by the Chinese that unless requisite care be taken to prevent the approach of those unfortunate persons who were born in unlucky years, so far as these particular occasions are concerned, many and sad incidents might transpire when the corpse is being put into the coffin, or when the coffin is being nailed up, or while it is being carried forth to burial, etc.

It is considered quite important that fortunate days should be selected for the performance of various other things besides those particularly mentioned above, such as the manufacture of large and expensive idols, and the extensive and numerous annual processions of idols in the summer months through the streets of this city and suburbs, designed to drive away noxious and pestilential influences and diseases.

CHAPTER XV.

OPIUM AND OPIUM-SMOKING.

Opium reduced to a Liquid before Smoking.—Difference between smoking Opium and smoking Tobacco.—Manner of becoming addicted to Opium.—Custom of treating Customers and Friends with Opium.—Baneful Effects of Opium various.—Costly and destructive to one's Business.—Injurious to one's Health.—Opium-shops more numerous than Rice-shops.—Inquiries for foreign Medicine to cure the Habit.—Bewitching Influence of Opium.—Opium worse than ardent Spirits in its Effects.—Chinese Opinion in regard to Divine Providence.—The Gospel and Opium both foreign to China.—Opium an Obstacle to the spread of the Gospel.—Difficulty of breaking off the Habit.—Noble Sentiments of Tau Kuang.—Opium and the Gospel both legalized.—Duty of Christendom.

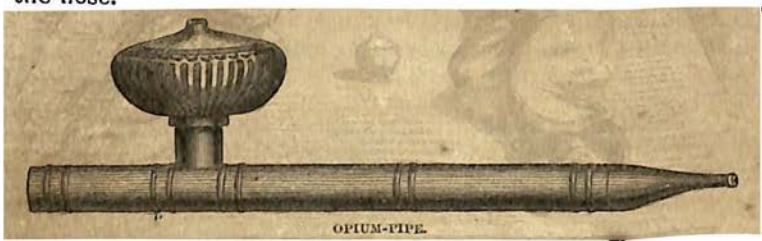
OPIUM is reduced from a solid to a liquid form by boiling it with water before it is consumed by the Chinese. This process for the retail market requires considerable skill and care. When prepared for smoking, it looks very much like thick, dark-colored molasses. It is often sold in very small quantities—as small as one hundredth of an ounce. An ounce of this prepared opium is worth about eleven hundred cash. A hundredth part of an ounce is sufficient for a beginner, who can smoke but a few whiffs. After becoming accustomed to it, the smoker can use from one twentieth to one third of an ounce daily.

There seems to be a great ignorance prevailing among some intelligent people in Western lands in regard to the manner in which the Chinese smoke opium. It has been said that the people of the East smoke opium as the people of the West smoke tobacco. This is a great mistake.

One can smoke tobacco while standing, walking, or lying down, and while engaged in the prosecution of many kinds of business; but the smoker of opium *invariably lies down, and gives his whole attention to the process while inhaling its fumes.*

The tobacco-smoker usually emits the smoke from his mouth, but the inveterate opium-smoker seldom emits the

smoke from his mouth—*generally through his nostrils*, after "*swallowing*" it, as the Chinese say—after inhaling it into his lungs. Beginners emit more or less of the fumes from the mouth. Some inveterate smokers, it is affirmed, by practice acquire the power of retaining or absorbing in the system a considerable portion of the fumes, emitting the rest through the nose.



OPIUM-PIPE.

Tobacco can be lighted by contact with a coal of fire, or with any thing already ignited, but the opium-smoker always uses the steady, constant flame of a small oil-lamp. The opium is introduced into the bowl of the pipe through a small orifice in the projecting point of the bowl. He holds this point steadily in the flame of the lamp until the opium within is ignited and partially volatilized. During this lighting process the smoker gently inhales the fumes which arise from the burning opium, the suction of his mouth always causing some of the flame of the lamp to enter the orifice of the bowl.

The reader, from this account, will readily perceive that the manner of smoking the liquid opium is very different from the manner of smoking tobacco. Pictures which appear in books intended to illustrate the manner of smoking opium among the Chinese are oftentimes little better than caricatures on the manner of smoking the drug, at least as practiced in this part of the empire.

If one smokes opium at stated intervals, as every morning or every evening, or once regularly in two days, he acquires in a short time the habit, so that he must smoke it *at just such a time*, or suffer the disagreeable consequences of not smoking. This condition causes an incessant thinking about it, and a longing or hankering after it, which in a great degree incapacitates the victim for effort, intellectual or physical, unless he has recourse to the drug again. The habit becomes fixed

SMOKING OPIUM.

in a period of time varying from ten or fifteen days to one or two months, according to the constitution of the person and the circumstances of the case. It is not determined so much by the quantity he consumes as by the regularity of his resorts to the pipe. If he smokes at irregular periods, as once in a week, and then once in a day, and then goes for a longer or shorter period before he smokes again, he will not feel this ardent and intolerable longing. He does *not become addicted to the vice;* he is still his own master.

Some originally resort to the drug in order to cure the toothache, or headache, or dyspepsia, under the advice of friends. The pain is usually relieved for the time being, but at the expense of acquiring the habit of smoking opium. When this habit has fastened itself on the victim, the usual quantity will not long assuage the pain as at the beginning, and, in order to relieve it, larger and still larger quantities must be used from time to time.

Friends often invite each other to smoke opium as preliminary to the discussion of business matters, or at intervals while engaged in ordinary conversation. It has become the popular way of "*treating*" among some. This fashion of inviting guests or friends among the higher classes to smoke the opium-pipe has, perhaps, attained at this place the same popularity, though not the same universality, that the custom

of inviting friends who called to drink wine, or rum, or brandy, as a token of hospitality, attained in the United States some thirty or forty years ago. It corresponds also very much to the practice now common among many foreign residents in the East, as well as among many Englishmen and Americans in their native countries, to offer wine, or something stronger than wine, to guests.

Opium-shops are always provided with platforms, which the buyers of the prepared drug may occupy while consuming the quantity purchased. Here two friends often meet, and, reclining on these platforms, facing each other, with the burning lamp and apparatus between them, and their heads resting on pillows, *treat each other*, usually each preparing for the other to smoke the pipe which is furnished for their common use. Most of the poor, and many of the middle classes, prefer, for convenience sake, to consume the opium at the shop where it is purchased. In the case of some of the middle class, and of most of the wealthy and the higher classes of Chinese, the opium is bought at the retail shops already prepared in a liquid form for smoking, and taken home to be consumed. Sometimes, however, they procure the drug in the solid form, and prepare it by boiling in their own houses. Perhaps one half or more of the quantity imported and used here is thus consumed at the homes of its buyers. Many officers, merchants, literary men, the wealthy, and generally all those who have their time at their leisurely disposal, buy the drug by the ball or in smaller quantity, and prepare it at their residences, where they smoke it whenever they please.

Extensive native mercantile firms sometimes keep it on hand for their large customers or their personal friends who may call. The best Chinese physicians oftentimes depend on being invited to a smoke at the houses of their patients, and take it unkindly if not "*treated*." The official employés connected with mandarin establishments, such as policemen and constables, of which class there is a large number, delay or decline to proceed to the transaction of their business unless first treated with opium when called to one's house, even on the most urgent and important affairs. Many wealthy private families keep the opium-pipe and fixtures in readiness for the demands of fashion. They not unusually have a room which

is devoted to the smoking of the drug, being provided with a bedstead or platform for the convenience of smokers.

The baneful effects of opium-smoking are many and various —social, moral, mental, physical, and pecuniary. It is not designed to dwell at length on the evil influences of this vice.

In the first place, opium-smoking sensibly and unfavorably affects *one's property and business relations.* It is comparatively a very costly vice, the expense being graduated by the circumstances of each case, ranging from a dollar or two to ten or fifteen dollars per month, even in regard to persons not of the highest and the most wealthy classes. The lowest mentioned rate, taking into consideration the low price of labor among this people compared with the price of labor in Western countries, is relatively large and burdensome. With all smokers, however, the effect of this vice on their pecuniary standing is *by no means to be estimated by the actual outlay in money for the drug.* Its seductive influence leads its victims to neglect their business, and consequently, sooner or later, loss or ruin ensues. As the habit grows, so does inattention to business increase. Instances are not rare where the rich have been reduced to poverty and beggary as one of the consequences of their attachment to the opium-pipe. The poor addicted to this vice are oftentimes led to dispose of every thing salable in the hovel where they live. Sometimes, even, men sell their own children and their wives in order to procure the drug, and finally end their career by becoming beggars or thieves. In order to understand the EXPENSE of this vice, the Western reader needs perhaps to be reminded that the vast majority of the Chinese are generally poor, and that wages are invariably low. It oftentimes, and even usually requires as much time and toil here to earn a dime, as in America it requires to earn a dollar.

In the second place, the smoking of opium *injures one's health and bodily constitution.* Unless taken promptly at the regular time and in the necessary quantity, the victim becomes unable to control himself and to attend to his business. He sneezes. He gapes. Mucus runs from his nose and his eyes. Griping pains seize him in his bowels. His whole appearance indicates restlessness and misery. If not indulged in smoking and left undisturbed, he usually falls asleep; but his sleep does

not refresh and invigorate him. On being aroused, he is himself again, provided he can have his opium; if not, his troubles and pains multiply. He has no appetite for ordinary food; no strength or disposition to labor. Diarrhœa sets in of a dreadful and most painful description, peculiar to opium-smokers; and if still unable to procure opium, the unhappy victim not unfrequently dies in most excruciating agonies. Few, comparatively, recover after the diarrhœa has become virulent, unless they have access to opium, and not always then.

The Chinese, in describing the effects of opium-smoking on the individual, dwell with peculiar emphasis on the *weakness and indolence* which it induces. The victim is described as *unwilling*, and usually physically *unable* to perform any thing requiring muscular strength or mental application, except under the excitement of opium. His habits of sleep are changed, it being impossible oftentimes, owing to the overwrought mental excitement induced by the drug, for him to fall asleep in the early part of the night, as others do. Frequently it is nearly or quite morning before he is able to compose himself to rest, waking only late in the forenoon or early in the afternoon. The Chinese have a common saying that the smoker of opium "makes the day night, and the night day," alluding to his unnatural hours of waking and of sleeping. His features almost always become strikingly changed, being of an unhealthy, pallid, death-like cast. His shoulders not unfrequently become permanently elevated above their natural level, much as when one shrugs them up, at the same time drawing down his head. Such an opium-smoker is expressively described as "*having three heads*," from the high and unnatural appearance of his shoulders. His eyes become glaring and without expression. Most inveterate smokers become spare and thin, owing in part to the direct effects of opium on the human system, and in part to the fact that nutritious food is taken in less quantities and at more irregular intervals, through loss of appetite, than is usual in the case of persons not addicted to this habit. They are styled "*opium devils*."

Men of naturally strong constitutions, and possessed of sufficient property to support them without vexatious care and personal labor, may indulge in this vice with comparative impunity for a considerable period. Such sometimes live to a

good old age; but the longer they smoke, the larger is the quantity required to keep them up. Freedom from care and hard labor, as well as plenty of opium, are requisite in order that the smoker may continue in health and attain a respectable longevity. There is not so much shortening of the lives of rich men who have become victims of this habit as is often asserted, and as seems very natural to suppose, though, doubtless, the lives of such men are in fact considerably shortened by the use of opium. They often live to old age, *notwithstanding* the effects of opium on their physical systems. The greatest destruction of life from this vice in China is unquestionably seen in the poorer and the working classes. These are not able to increase the amount of opium in proportion to the need of an augmented supply, and therefore they soon feel the effects of a limited amount on their health. Besides, when ill, they are not only under the necessity of going without the drug, but are often unable to procure physicians and medicines as aids to recovery. In such cases, their previous use of opium renders their illness the more dreadful and intolerable. It has been estimated that the lives of the poor who become slaves to this seductive habit are cut short by it from five to fifty years.

The vice of opium-smoking has long since become a gigantic obstacle to the welfare and the prosperity of this people. The consumption of opium is rapidly on the increase in this city as well as in other parts of the empire, and its ravages are becoming more manifest and more awful. Shops where the drug is offered for sale are becoming more and more common. Its unhappy victims are becoming more and more numerous. The nation is becoming poorer and poorer.

The Chinese here have a current saying that "*Opium-shops are more numerous than rice-shops.*" In a certain neighborhood, three or four years ago, there were twelve shops where opium was retailed, and seven shops where rice, which is the "staff of life" in this part of China, was sold. The number of opium-shops in the city and suburbs is estimated to amount to several thousands. While estimates given by the natives differ greatly in regard to details, they substantially agree in showing the vast number of people who have become slaves to opium.

One of the most common inquiries made by confirmed smokers, as well as by young beginners, of those foreigners who express a hatred of the vice, and who urge them to break away from it, is, "*Have you medicine which will cure it?*" The Chinese entertain the opinion that since the drug comes from a foreign land, foreigners must know some infallible remedy which will counteract its bad effects, or destroy an acquired taste for it. Accordingly, the Chinese have opium medicines in abundance, professedly of foreign origin.

Some six years ago I observed some six different kinds of advertisements, or placards, each in large numbers, posted up in conspicuous places in the streets, pretending to teach men how to cure the habit of opium-smoking, or telling them where they could find the necessary and infallible medicines. The pompous title of one would lead the public to infer that the medicine advertised was prepared in accordance with an American receipt; another according to a receipt obtained from Manilla; another from India, etc. On one of these placards were large English capital letters, arranged without meaning, in the ordinary style of Chinese writing—that is, in rows from the top to the bottom of the sheet. Such letters were used, doubtless, in order more successfully to impose on the common people, who might be supposed to be more easily duped by the display of foreign characters. Another had what was intended to be an imitation of a sentence written with English letters in the running-hand, taken from a Christian almanac published by a missionary here. The original design of this sentence was to illustrate the way Chinese words could be represented by the use of English letters. Here it was evidently used as a kind of certificate of the value or genuineness of the medicine advertised. Few Chinese can read English here, and the sentence probably produced its desired impression on many of the people. These facts show two things—the great demand for opium medicine on the part of the victims of opium, and the readiness of some Chinese to engage in the manufacture and the vending of quack nostrums, hoping to make money out of the vicious habits of their fellow-countrymen.

There seems to be a bewitching influence connected with opium-smoking which renders it almost impracticable to break

away from the habit when once formed. The peculiar pains and sensations which accompany attempts to desist from smoking it also have, doubtless, a great influence in discouraging such attempts. Some missionaries and physicians in other parts of China seem to think that many victims have been reclaimed from this vice by the aid of certain medicines, but benevolent efforts to overcome the power of the habit in individual cases have not here been attended with very encouraging success. Few have the fortitude to bear up against the fascinations of the pipe and the agonies induced by efforts at reformation, even with the aid of foreign medicines, long enough to become thoroughly cured. They usually, after a short trial of abstaining from the drug, have recourse to it again, although they know that every indulgence with the opium-pipe but rivets the chains of their bondage the tighter.

A strange infatuation impels annually many of the Chinese who have never smoked this drug to begin its use, and, after they have been bound fast in the fetters of the habit they have induced, they seemingly arouse themselves to the fact of their thraldom. They know perfectly well that if they smoke regularly the bewitching pipe, they will certainly soon come within its power, and yet many yearly voluntarily become its fresh victims. With their eyes open to the inevitable consequences of indulgence, they blindly do what will enslave them for life.

Some have attempted to compare the evils of opium-smoking in China with the evils of drinking intoxicating liquors at the West. But these vices are so different in some of their principal effects as to render a just comparison exceedingly difficult. The one is soothing and tranquillizing, the other excites and often maddens. Ardent spirits are often taken to stimulate to the commission of violent and bloody deeds; but opium is never smoked for such a purpose, nor with such an effect. Were the subject of the comparative evils of opium-smoking and liquor-drinking, as seen in China (where the use of Chinese whisky or samshu is universal among all classes), to be submitted for decision to intelligent Chinamen, the verdict would be given with promptness and startling energy against opium. It would be unanimous in the condemnation of opium as being the producer of an immensely greater amount of misery, sickness, poverty, and death than Chinese liquors.

The Chinese seldom discuss the evils of opium-smoking without excitement, nor do they often refer to the subject, in conversation with those foreigners who can understand them, without manifesting apparently a very cordial and sincere hatred of the drug, frequently denouncing it in the most emphatic terms. They are well aware of the destructive and baneful influence of opium consumption. I desire to protest against the justice and the truthfulness of the sentiments which some foreigners assert in regard to the feelings and the views of the Chinese on the effects of the use of this drug. They do not regard it as a harmless, innocent luxury. They are not ignorant of its monstrous and its numerous evil effects; indeed, they acknowledge them, and depict them in a manner not to be excelled by foreigners. But, after all, they continue the use of that which they appear heartily and sincerely to reprobate. To the question, *Why the Chinese continue the use of opium when they are fully aware of its evil effects on the habits, health, and wealth of its victims, and consequently on the social condition and welfare of the empire*, an intelligent literary man—reverently pointing upward with his thumb in a manner peculiarly Chinese—once uttered substantially the following sentiments: "THE MASTER AND GOVERNOR MUST HAVE A MEANING IN CAUSING IT. HE MUST INTEND TO DESTROY THE NATION. THERE IS NO OTHER WAY OF ACCOUNTING FOR THE LOVE OF THE CHINESE FOR OPIUM. THEY KNOW ITS BANEFUL EFFECTS PERFECTLY WELL, BUT STILL ARE EXCEEDINGLY FOND OF SMOKING IT. HE MUST PURPOSE OUR NATIONAL DESTRUCTION." Providence does indeed seem to be making use of this drug in humbling this proud nation; not by *causing* the natives to smoke it any more than He *causes* foreigners to introduce it, or their countrymen to purchase and retail it, but by *allowing* them freely and joyfully to smoke it in the gratification of a vitiated taste, in the same sense that He *allows* foreigners to produce and import it in their desire to become rich, notwithstanding the miseries they are instrumental in producing.

Good men in China deplore the use of opium as an extraordinary and most gigantic obstacle to the reception of the Gospel, and the spread of it among the Chinese. The beneficent religion preached by men from Western lands and this demoralizing drug are placed by the vast majority of this people in

the same catalogue—viz., articles introduced by foreigners. Missionaries, while denouncing the evils of opium-smoking, and entreating the people not to indulge in the vice of using it, are very frequently met by the reply, "*You foreigners bring it to sell, and now you exhort us not to use it. If you do not wish us to smoke it, why did you import it? If you did not bring it to sell, we could not buy it, and therefore should not use it.*" Missionaries were often regarded by the Chinese at first as a party to the importation of the drug. The British consul stationed here before the large increase of foreign trade in 1853 was very generally believed by the common people to be appointed by his government principally for the purpose of indirectly fostering the opium trade, and of protecting the opium receiving-ships which were stationed in the River Min. Generally speaking, only those Chinese who are more or less personally acquainted with the missionaries know that they do not deal in the article. Probably those who have acquired considerable knowledge of Christian doctrines from the reading of the books published by missionaries are led to infer that the authors of those books, or the believers and the doers of the doctrines they contain, would be unwilling to engage in the opium trade. It is doubtless true that, by some good proportion of the Chinese who live at the consular ports, the missionaries are regarded as opposed to the importation and the consumption of the drug, because the use of it is the source of numerous and aggregated evils. It is, however, as undoubtedly true that the mass of the people in China at a distance from the consular ports have no such knowledge, and make no such distinction between preachers of the Gospel and importers of opium.

Besides the disadvantages and the prejudices under which the missionary labors, suggested in part by the above paragraphs, he feels that if no "drunkard shall enter the kingdom of heaven," the same principle must exclude those who become and who die addicted to the vice of opium-smoking. A considerable proportion of those who profess an interest in the Gospel are ascertained sooner or later to be victims of the habit, for whose conversion experience shows it is almost hopeless to labor, unless they determinedly desist from the use of opium. Some of the members of the native churches at

some of the consular ports and some of the inland missionary stations it has been found necessary to discipline or excommunicate on account of their love for this drug. Besides drunkenness, lying, lewdness, and the long list of vices and sins incident to unrenewed human nature every where, and besides the numerous obstacles arising out of ignorant superstition and learned heathenism, such as Confucianism, Buddhism, and Tauism, the missionary to the Chinese must encounter the various and peculiar obstacles to the reception and the practice of the Gospel which attend and follow the prevalence of the vice of opium-smoking.

How noble and well worthy of being held in lasting remembrance are the sentiments of the aged heathen emperor Tau Kuang, uttered in 1842, relating to the proposition to legalize the trade in opium, made by Sir Henry Pottinger, the minister of "her most gracious and religious majesty," Queen Victoria: "IT IS TRUE, I CAN NOT PREVENT THE INTRODUCTION OF THE FLOWING POISON; GAIN-SEEKING AND CORRUPT MEN WILL, FOR PROFIT AND SENSUALITY, DEFEAT MY WISHES; BUT NOTHING WILL INDUCE ME TO DERIVE A REVENUE FROM THE VICE AND MISERY OF MY PEOPLE." But his degenerate son, Hien Fung, who is said to have been himself a smoker of opium before he came to the throne in 1851, gave way in the fall of 1858 to the overwhelming pressure from the ministers of England, France, and America, strongly seconded, doubtless, by the want of an adequate revenue for the support of his tottering throne. He legalized, by his commissioners, the nefarious traffic, fixing the import duty at thirty taels of silver per chest of opium. How much credit and glory should be awarded to the representatives of those Christian and civilized governments for the influence they exerted, directly and indirectly, officially and unofficially, toward bringing about this result, is a question not clearly understood by those who are uninitiated in state secrets. In a moral, benevolent, and Christian point of view, their sentiments and their actions certainly fall far below the views and the conduct of the heathen and the idolator, Tau Kuang.

For several years, according to the supplementary regulations, completed in Shanghai in November, 1858, trade in China in the drug has not been "contraband." In the expressive

language of another, "*Opium is as much legalized as the Gospel.*" Those who import opium are no longer to be included under the epithet *smugglers*, provided they pay the duty leviable according to stipulations of treaty. In the eye of the law, they are engaged in as honorable and respectable a business as those who import rice or cotton goods. The opium importer and the opium seller are now placed on the same legal platform as the Gospel messenger and the Bible distributor. The receiving-ships for opium are often moored by the side of tea-ships. The tares grow along with the wheat.

What will be the full practical effect of the legalization of opium on the Chinese is as yet, to a great extent, an unsolved problem, involving most momentous interests. Will the Chinese engage in the cultivation of the poppy more extensively than in previous years? Will they consume more opium than they would were it to continue prohibited? Will it be imported in larger quantities, and will it become cheaper than before, thus coming within the means of more people? These, and other questions relating to the cultivation, importation, and consumption of opium, are often the subjects of reflection and discussion on the part of foreign residents. Some discuss the probabilities in the case, so that they may, according to the maxims of trade, invest or refrain from investing their capital in the drug, in order to make the greatest possible percentage on their money. Others discuss these questions because the religious interests and the social and the national welfare of the Chinese people are most intimately concerned in the practical results, present and prospective, of the legalization of the opium trade.

Ought not Protestant Western Christians to be willing to spend as much money annually in the missionary work in China as is annually made by Protestant Western merchants in China from traffic in opium? If it is the policy of the governments of Great Britain and of the United States to protect their citizens in importing this drug and in trafficking in it in this empire, ought not Protestant Christians residing in those countries to be incited thereby to greater diligence and to more earnest efforts in providing the hundreds of millions of the Chinese with the Gospel, the heaven-sent antidote and remedy for the vice of opium-smoking, and for all the vices to

which depraved human nature is prone? How large a sum is yearly "*cleared*" by foreign importers and foreign dealers in opium in China there is no correct data for ascertaining, but it is, beyond question, immensely larger than is yearly expended by Christians residing in Great Britain and in the United States for the evangelization of the Chinese. It is a sad, sad thought, that the principals, partners, employés, and agents of a few foreign mercantile firms in this heathen land annually realize a far greater amount of money from their traffic in this drug than is annually contributed by the millions of their pious fellow-countrymen at home for the Christianization of the Chinese! If the number of dollars and cents, or of pounds and pence, gained by the one party and expended by the other party, be the criterion of forming a judgment, *a few hundred individuals, actuated by the love of Money, are annually doing very much more to demoralize and destroy the Chinese than all the millions of Christians in Christendom, constrained by the love of Jesus, are doing to benefit and save them.*

CHAPTER XVI.

CHINESE AND SCRIPTURE CUSTOMS.

I. Num., xxviii., 7.—II. 1 Sam., i., 11.—III. Gen., xxiii., 16.—IV. Job, xix., 24.—V. Deut., vi., 9.—VI. Exodus, xxxvii., 3.—VII. 2 Kings, ix., 30.—VIII. Matt., xxv., 6.—IX. Mark, v., 3.—X. Luke, xiv., 9, 10.—XI. Matt., xx., 3.—XII. Matt., vi., 30.—XIII. Job, xiv., 21.—XIV. Matt., v., 16.—XV. Num., viii., 7.—XVI. 1 Pet., iii., 3.—XVII. Rom., xvi., 16.—XVIII. Luke, v., 12.—XIX. John, v., 8.—XX. Gen., xxix., 30.—XXI. Gen., xxix., 25.—XXII. John, iv., 11.—XXIII. Deut., xxv., 13, 15.—XXIV. Matt., vi., 9.—XXV. Acts, i., 26.—XXVI. Luke, i., 63.—XXVII. Luke, viii., 52.—XXVIII. Matt., vi., 7.—XXIX. Acts, xv., 29.—XXX. Matt., vi., 20.

The question has long ago been started whether the Chinese are not the descendants of the ten lost tribes of Israel? An American missionary in China, several years ago, stoutly advocated the opinion that the Chinese were the posterity of Abraham by Keturah. There does not seem sufficient evidence to lead to the adoption of the former or the latter opinion. There are, however, many customs prevalent among this people which bear a very striking resemblance, in some of their most important features, to customs which are mentioned or referred to in the sacred Scriptures. Some of these it is proposed to describe.

There are also many Chinese customs which suggest passages contained in the Bible, from their striking dissimilarity in some respects to practices and sentiments which prevailed in Judea two and three thousand years ago. Some of these customs will be also referred to and described.

To each Chinese custom described a quotation from Scripture, or a reference to one or more passages of Scripture, will be prefixed. Let not the reader infer that the Chinese custom illustrates the Scripture passage, or that the Scripture custom alluded to has a counterpart in the Chinese one described. In some cases there will be a very great similarity between them; in other cases there will be a very manifest

dissimilarity. Perhaps the manifest dissimilarities are as worthy of being noticed as are the marked and evident coincidences.

A description of the Scripture customs referred to will not be attempted. The reader will generally be left to himself to contrast the ancient Biblical and the modern Chinese customs, making his own inferences, and drawing his own conclusions.

I. "*In the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering.*"—Num., xxviii., 7.

Wine is used very extensively in making offerings or sacrifices to objects of worship in this part of China by all classes of people except Buddhist priests, and those who, at the time, desire to conform to the tenets of Buddhism. Usually not less than three and not more than ten cups of wine are used at one time. During the first part of the ceremonies or services the cups of wine stand on the table or platform along with other articles presented or sacrificed. Near the close the officiating priest, or one of the principal actors, takes one or more of the cups, and turns out a little of the wine on the ground, or in the censer which holds the incense, or on the mock-money while it is consuming, or on its hot ashes or embers. This wine is designed as a special offering to the spirits or the gods whom it is the design of the ceremony to honor or propitiate. The custom prevails among the people of using and pouring out some wine in a similar manner during the annual worship of their ancestors in their ancestral halls, and on the principal occasions when they worship their honored dead. Pouring out a libation of wine is also a part of the ceremonies performed by the high government officials in the spring and autumn, in honor of Confucius and various other deified persons, by command of the emperor.

II. "'*And Hannah vowed a vow, and said, O Lord of Hosts, if thou wilt give unto thy handmaid a man child.*"—1 Sam., i., 11.

Like Hannah of old, childless married women in China pray for male children; but, unlike her, they pray for them before idols and graven images. There are several goddesses who are worshiped for their supposed power to grant children. Those in greatest repute at this place at the present time are the goddess of mercy, and a certain goddess whose name is

Ling Chui Nä, generally called simply "Mother." Besides these there are several tens of "Mothers," mainly distinguished from each other by their ancestral names, and the order of their images as found in temples. Their powers are believed to be, generally speaking, the same. In every village or neighborhood there is commonly a temple in which there is an image of "Mother," making the worship of her very convenient to married women living in the vicinity. It is estimated by the Chinese that among this class of females ninety out of one hundred worship some god or goddess for the gift of male offspring. They select the divinity or divinities they please, to whom they present their supplications for themselves, or for their friends or relatives. The way of praying for male children (none pray for female children) generally is to place a couple of candles before the image, and a few sticks of incense. After the candles and the incense have been lighted, they, either kneeling or standing before the image, inform it of the purpose of their visit, oftentimes in a whisper, and promise, in case their desires are gratified, to make a specified present to the god or goddess, or to have theatricals performed in honor of the idol. Sometimes they carry away a pair of shoes, or a flower taken from before the image, or some of the ashes found in the censer, and, having returned home, burn incense and candles regularly before this object for a time. If a son is born, they return the article borrowed, making the thanksgiving promised.

III. "*And Abraham weighed to Ephron four hundred shekels of silver, current money with the merchant.*"—Gen., xxiii., 16.

In China, where there is no national currency except the copper cash, of which about one thousand, more or less, are equal to a dollar in value, the precious metals are usually weighed when they pass from one to another in the payment of debt, purchase of articles, etc. In other words, gold and silver are reckoned by the "tael." Silver, as used by the Chinese, is usually run into lumps of different shapes and sizes, and, as thus prepared, is called "sycee. Gold is generally cast into bars or into sheets. Foreign dollars, except when their weight and value are commonly and accurately known and acknowledged, or except they are perfectly smooth and

unmarred ("*unchopped*"), are always among the natives sold or negotiated by the weight. Most dollars, as soon as they pass into the hands of Chinese brokers and bankers at this place, are stamped with some Chinese letter, or a private mark, by means of a hammer and a piece of steel, on one end of which the letter or the mark has been engraved, so that they may be recognized when seen again. A change of owners oftentimes brings with it another "chop" or mark. Many dollars are filed on the edges for the sake of the silver thus removed from them. Sometimes a bit of silver is actually gouged out, or the dollar is bored or partially split open, and a portion of the inside is removed. The hole or hollow thus made is then filled up with lead or copper, and the split is dexterously united. In these and other ways the original shape and appearance, as well as weight and value of the piece of money, are much changed. Its actual value is ascertained only by weighing. If, on examination, it proves to have copper or lead inside, the size and weight of the extraneous article are estimated, and an approximate valuation of the coin is made. A dollar, by these means, is often made from ten or fifteen to twenty-five or thirty per cent. lighter than its proper weight should be, and its value is reckoned by the fraction of a tael which it is found or estimated to weigh. The custom of weighing the precious metals is as troublesome and vexatious as it is common.

IV. "*That they were graven with an iron pen—in the rock forever.*"—Job., xix., 24.

Chinese characters are often found in this part of the empire engraven or chiseled upon rocks in a large form and in a very beautiful pattern. The object designed to be accomplished by this is probably sometimes to perpetuate a knowledge of a remarkable deed or event which is thought worthy of being held in remembrance by posterity. Oftentimes the cost of erecting or repairing temples and bridges, with the date of the work, and the names of those who donated large sums for the purpose, as well as the sums subscribed, are indicated on large stone tablets connected with the temple or bridge, or on immense boulders found in the vicinity. In the latter case, the face of the rock is first hewn smooth for the space required by the inscription which it is designed it should receive. The inscription is then chiseled upon the surface

prepared in characters varying from one or two inches square to six or eight inches, or even one foot square. On the Black Rock Hill, in the city, on which the old English consulate is located, and on the Drum Mountain, six or eight miles to the eastward, on which the Buddhist monastery of the Bubbling Fountain is situated, are many inscriptions, engraven on the rock with an iron pen. On that mountain, near the Bubbling Fountain, there is to be seen on a rock the character for "longevity," some six or eight feet long, said to have been written or made by the celebrated commentator on the Chinese Classics, Chufutze, six or seven hundred years ago. It is very customary to erect stone tablets having some inscription upon them in or near temples, or by the road-side. These tablets are from four to ten or twelve feet high, and from two to four or five feet wide, and of proportionate thickness. These inscriptions, graven with an iron pen in the rock, if not literally "forever," still are often made to endure for an indefinite number of ages. The Nestorian tablet, yet in existence, as far as is known, in Kai Fung Fu, in the province of Shensi, was erected nearly eleven hundred years ago. There are some stone tablets or drums in Peking about three thousand years old, according to report.

V. "*Thou shalt write them upon the posts of thy houses, and on thy gates.*"—Deut., vi., 9.

At all seasons of the year there are to be seen pasted up on the outside of the door-posts and window-posts in Chinese dwelling-houses inscriptions made with black ink on red paper. Some of them are usually changed during the latter part of the last Chinese month of every year; others are changed in the first part of the fifth month. It is allowable to put up new inscriptions more or less extensively on festive occasions any time during the year. These pieces of paper being red, and the inscription neatly written in black ink, present a pleasing appearance. They are generally from one to four feet long, and several inches wide. On the large posts in the interior of the houses of the rich and the gentry, and on the posts in temples, these inscriptions are often not only numerous, but made on large pieces of paper, and in very large characters. They usually consist of some felicitous or high-sounding expressions about the emperor's favor, or about heaven and earth,

or the seasons, or the ancient worthies and sages, or some principle of morality. Two are generally made to correspond with each other in some respects, and are arranged opposite or near each other. They consist of five, or seven, or ten, or twelve characters each.

VI. "*And he made him a coat of many colors.*"—Exodus, xxxvii., 3.

Chinese parents are fond of clothing their young chidren in gaudy-colored garments. They seem to take special delight in seeing them playing about in clothing having bright colors in large patterns. Sometimes the cloth is stamped with coarse and large figures. Oftentimes the combination of colors is quite ludicrous to foreigners when seen on the garments of children. Figures of birds, beasts, flowers, and natural scenery are most common. Such garments are often made so as to be worn for the first time when the children are four months old, or on the occurrence of a birthday. After becoming six or eight years old, children are seldom seen wearing such garments, if new.

VII. "*And she painted her face and tired her head.*"—2 Kings, ix., 30.

It is the universal practice here for small-footed females (unless they are widows), of all classes of society, on joyous occasions and at the regular festivals, to appear with their faces whitened with cosmetics. Large-footed women seldom or never have their faces white. Young brides, for several months after their marriage, and even for several years if they belong to wealthy families, keep their faces whitened almost all the while. Those who are naturally ugly-looking, and married women, after about thirty years of age whitewash or whiten their faces much less frequently than women who are well favored or who are younger. A respectable widow is never allowed by the customs of society to use cosmetics, whatever be her age. A white face being the popular style of female beauty, the practice of painting the face white is resorted to in order to cover up minor defects, and hide the reddish tinge of countenance. Instead of the reddish and healthful bloom on the cheeks, Chinese ladies prefer a pale, lustreless white face. Prostitutes who live on land (not boat-women) use the popular cosmetics so constantly and so thickly that the term

"*white faces*" has become at this place their common appellation among the common people. Such creatures are very frequently referred to as "*the white faces.*"

VIII. "*Go ye out to meet the bridegroom.*"—Matt., xxv., 6.

Instead of the custom of going out to meet the bridegroom prevalent in Judea, it is the practice in this part of China for a small deputation to go forth to meet the bride on her way from her father's house to the house of her intended husband on the morning of her marriage. The deputation usually consists of one or two brothers, or near relatives or intimate friends of the bridegroom. They sometimes plan to meet the bridal procession perhaps half way, and return with it, the brothers or relatives of the bride who accompanied her thus far going back to her former home. Both parties are attended by a company of persons, who, among other things, carry two large lanterns in which candles are burning, although it is broad daylight. The bride is accompanied by men with lighted torches, and by a band of musicians, who play at intervals along the road. The deputation sometimes goes to the bride's house, and returns with her to her future home.

IX. "*Who had his dwelling among the tombs.*"—Mark, v., 3.

Coffins containing the remains of the dead are most usually put under ground, with considerable show of respect, in less than seventy days after their death. Sometimes, however, proper burial-places have not been secured. In such cases the coffin is placed temporarily in a certain kind of house, erected for the express purpose of holding such coffins. These houses are some eight or nine feet high, and from eight to twelve or fifteen feet long, and wide enough to hold a coffin lengthwise. Their general appearance is very much like a diminutive dwelling-house without windows. Several coffins are usually, if there be need, placed in one such house, or tomb above ground, where they remain till a suitable burying-place has been obtained, and till it is convenient to inter them. These houses are usually called "mortuary" or "dead" houses.

These temporary tombs above ground oftentimes become very much dilapidated, and the coffins are sometimes never taken out for burial in the ground, either because the family to which they belong has become very poor or has become extinct. In such cases the dead-houses are usually much neg-

lected, and often become the residence or the resort of beggars or thieves, or they afford a place where they can pass the night while seeking to avoid detection, or where they deposit stolen goods for the time. The dead-houses belonging to flourishing families are well attended to, and repaired from time to time, so that beggars and thieves are not allowed habitually to resort to them to pass the night, or dwell temporarily in these tomb-like places.

X. "*Give this man place—friend, go up higher.*"—Luke, xiv., 9, 10.

The Chinese have very many and strict rules of etiquette among themselves. On being invited to a feast, no one would think of seating himself in the place of honor of his own will and design, and, therefore, no one would be called to take a lower place at the table because the host is pleased to give the seat of honor to another. Who is entitled to the seat of honor depends on the nature of the occasion and the circumstances of the case. If the person to whom the place falls, according to the rules of etiquette, is not present, the seat is left vacant as a rule, though there may be some exceptions in practice. For example, if the feast is in honor of the graduation of a member of the family, the seat of honor belongs to *his teacher*, and if he should be absent, the chair which he should occupy is unoccupied. Chinese politeness consists, to a great extent, on the part of the guest, in declining the seat proffered by the host until it has been repeatedly pressed upon his acceptance, especially if there is any seeming reason why some other one should occupy it. A stranger entirely unacquainted with the social customs and language of this people would oftentimes be quite perplexed to understand the object of the good-natured quarreling of two Chinese, which really is to settle the important question who shall sit on the right of the other. In all such cases, however, it is always perfectly well understood by each party exactly where, according to the rules of etiquette, each person should sit. It is a part of etiquette for the principal guest to try to sit in some seat less honorable than where he is entitled to sit, and where, indeed, he is required to sit, and for the host to prevent his taking any other seat than the proper one. The seating of the guests is sometimes a very tedious ceremony, unless

there be a professor or teacher of politeness present to point out where, under the particular circumstances of the occasion, each one of the invited guests should sit at the feast. On feasts of ceremony, where considerable show is made and a large number of guests are invited, in the literary or wealthy classes, a professor of politeness is usually employed to assist, so that no confusion shall take place, and the rules shall be carefully carried out. The seat of honor is on the left hand.

XI. "*He saw others standing idle in the market-place.*"—Matt., xx., 3.

Coolies, or persons who perform the work of street-porters, and bearers of sedan-chairs, when desirous of employment, generally take their stand in the street, or by bridges, or wherever there is an unoccupied place in public. Here they wait until they are called or hired to labor. They have with them their carrying-poles, ropes, or sedans, as the case may be, and hold themselves in readiness to respond promptly to an invitation to labor. Their dress and their manifest leisure, taken in connection with their implements, make known their calling to the passer-by. Sometimes within sight of each other there will be twenty, or thirty, or more sedans, which, in this part of China, take the place of cabs or hacks at the West. The porters in some cities can be had after a few moment's calling, if needed, to the number of several scores, or even hundreds. When not called to labor, they literally "stand idle in the market-place all the day long." Property is carried from place to place on land by men, not on wagons.

XII. "*The grass of the field, which to-day is, and to-morrow is cast into the oven.*"—Matt., vi., 30.

The poor Chinese in this vicinity use dried grass, leaves, and straw quite extensively for cooking purposes, though seldom or never are these things literally "cast into the oven," for the simple reason that they have no ovens to be used in private houses. Their cooking is done principally by boiling, or by steaming, or by frying. Rice or wheat straw is oftentimes more valuable as fuel, to be used by the farmers themselves, than as food for cattle, to be sold and used by others. The wood which could be procured by the money received for the straw, if sold, would not go as far toward boiling their rice as the straw itself would go, used as fuel. Coal and wood be-

ing comparatively very dear, poor families living in the country often send their children out to rake or gather up the leaves or the dried grass on the hills near them in the fall of the year, which is afterward burned up as fuel in cooking at home. It is no uncommon thing here for residents in the city or suburbs, in their visits for recreation to the neighboring hills, to see men and women, as well as large boys and girls, gathering the leaves and grass—sometimes to the number of several tens or scores—and bringing home immense bundles on their carrying-poles resting upon their shoulders.

XIII. "*His sons come to honor, and he knoweth it not.*"—Job, xiv., 21.

The Chinese profess to have invented a method by which they may inform their deceased ancestors in case their sons or descendants come to honor. When appointed to office, or when promoted to higher rank, if at home, the happy individual, when about to start for the place of his official trust, the same day or the day before, lights some incense and a pair of candles before the tablets of his father and grandfather if they be deceased, as well as before the other tablets of his ancestors. He then bows down and worships them. All this is to indicate to them that, in consequence of their virtues, he, their worthy son, grandson, or great-grandson, has been appointed to office by the emperor. The father and the grandfather of one who becomes a district magistrate are both entitled to a title one degree higher than he. This title is easily obtained by application to the proper Board. As he is promoted in office and in rank, their titles must be changed so as to become one degree or rank higher than his. On his arriving at the dignity of a mandarin of high rank, his great-grandfather on his father's side also comes in for a share of the honors which the emperor can bestow. For a son in the service of the state not to be interested in the bestowal of titles of rank upon his living and his deceased ancestors of one, or two, or three generations, according to law and the circumstances of the case, would be interpreted to his discredit. He would be liable to be charged with a want of filial piety. Mandarins very often ask for the increase of the honors already conferred by imperial favor upon their progenitors, a step which is always looked upon as evincing a filial and dutiful spirit.

XIV. "*That they may glorify your Father which is in heaven.*"—Matt., v., 16.

The disciple of Jesus is taught that one of the greatest motives for a virtuous and pious course on his part should be the desire to glorify his heavenly Father. On the other hand, the idea of glorifying their ancestors is early and carefully instilled, both by precept and example, into the minds of Chinese youth. Probably it constitutes the strongest incentive to literary pursuits which influences Chinese youth at the present day. How many times has the answer been returned, in reply to the question "Why do you wish to study, learn to write essays, and graduate?" "*That I may become an officer, and glorify my ancestors.*" It is supposed in China that one's ancestors are really made illustrious and great when a descendant attains to rank and office in the service of the state. The merit of being able to attain to official rank is attributed to ancestral virtue. Instead of giving the glory and the praise to God, their heavenly Father, officers joyfully ascribe their success to the virtuous merits of their parents and more remote ancestors. This is a very noticeable and singular phase of the culture of the sentiment of filial affection in this land.

XV. "*Sprinkle water of purifying upon them.*"—Numbers, viii., 7.

The Chinese here, when worshiping idols and presenting offerings to them, have the custom of sprinkling, or rather of snapping clear water on some or all of the articles presented, for the purpose of cleansing or purifying them. The person or priest who officiates takes a small bowl, containing water, in one hand, and, putting the fingers of the other hand in the water, then snaps around on the offerings what adheres to the fingers. This is repeated several times, the object being to remove any impurities from the sacrifice; it is to *purify*. The same ceremony, essentially, is performed oftentimes when a family removes into a dwelling which has just previously been occupied by another family. In this case, a priest is invited to come to the premises and cleanse them, which he does by marching all over them, carrying a bowl of water, some of which he spirts from his mouth on the different parts of the house, or which he snaps upon the parts of the house with his fingers, just as he pleases. He is usually accompanied by some

member of the family or an assistant, who carries a large torch already lighted, while he himself spirts or snaps the water around. After a while he takes the torch and brandishes it about in the various parts of the premises, after which he delivers it to some one to take out into the street. He now lights some incense and candles, and proceeds to repeat a formulary or incantation, which he accompanies by the continuous ringing of a bell, and the house becomes cleansed from its previous impurities. A somewhat similar ceremony is sometimes performed on the death of the head of a family, having the same general object, *purification*. After the corpse has been put into the coffin, the members of the family, wearing white garments, are made to pass out of the house and stand before the door. The officiating priest, standing in the door or on the door-steps, spirts water out of his mouth over them, and then repeats a short formulary. After this they all come back into the house, and are supposed to have been purified from all the defilements emanating from or connected with the corpse.

XVI. "*Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold,*" etc.—1 Peter, iii., 3.

Chinese females are not only excessively fond of "*plaiting their hair*," but also of adorning their heads with flowers and various kinds of ornaments. Accordingly, the lowest or poorest class use brass, or brass washed with silver; the middle class use silver, and the highest class use gold or pearl ornaments. In fact, however, the females of every class wear as good and rich hair ornaments as they can procure and afford. Oftentimes females wear from six to ten or a dozen kinds or pieces of ornaments on their heads, seldom less than three. Many of the laboring classes have ornaments made out of wood, or tin, or pewter, which they wear while at work, in place of the more costly ones. Some of them are neat and good-looking, while others are large, coarse, and of awkward and fantastic or strange shape. The silver or tin ear-rings of a class of large or natural-footed laboring women are often about two and a half or three inches in diameter. Some of the pieces of the hair ornaments worn by this class of females project out from the head for several inches in various directions. One piece is about one foot in length and of a curved shape, something

like the horn of a buffalo or the handle of a Western plow. One end of it is stuck into the hair on the top of the head, the other end pointing backward. The females of all classes are also fond of wearing rings on their wrists. Sometimes these are made of gold, or silver, or precious stones; at other times they are manufactured of brass, and then washed with gold or silver, or they are made in imitation of precious stones. Every class of females delights in wearing flowers, either natural or artificial. Seldom are they seen without some flower in their hair. The Chinese are very dexterous in making artificial flowers, and representations of insects and birds in a diminutive form, very closely resembling real ones. Of artificial flowers, they excel in making a very large variety. Old wrinkled women, as well as the young beauty, the rich and the poor, those living in the country and those living in the city, all conditions and all ages, wear flowers of some kind when they can obtain them, and that, too, in addition to their other hair ornaments. Custom, however, requires that the young widow connected with wealthy families should abstain from an excessive use of head ornaments during the period allotted to mourning. Widows under forty years of age are not allowed to wear flowers. Chinese females in this part of the empire never wear a bonnet, or any thing which resembles a bonnet, when they deck their hair with flowers or with ornaments. In very hot weather, some field-women wear a kind of straw hat when at work in the sun, which is the nearest approach to a bonnet worn by any of the female sex in public.

XVII. "*Salute one another with a holy kiss.*"—Rom., xvi., 16.

The Chinese here never salute each other in public with a kiss. It is affirmed that only parents and children, or husbands and wives, kiss each other, and that only when the parties are much attached to each other. The idea and the practice of giving and receiving kisses in token of friendship or acquaintance, according to the fashion among foreign female residents in China, occasions an immense amount of merriment and wonder, as well as ridicule, among the Chinese who witness the performance, or who are informed of the custom. As is well known to foreign residents in this land, the Chinese do not express their friendship or intimate their acquaintance

by the clasping or the shaking of each other's hands, or by touching or removing the hat or the cap. For the guest to remove the cap from his head in the presence of his host, while calling upon him, would be considered a very disrespectful and impolite act. When gentlemen of equal rank or of the same standing in society meet each other, if acquainted and desirous of paying their respects to each other, each places the fingers of one hand over the fist of the other hand in such a manner that the thumbs come against each other, and then, standing a few feet apart, each raises his own hands gently up and down in front of his breast two or three times, as it were *shaking his own hands*. They never seize each other's hands after foreign fashion, and press or shake them in token of friendship or acquaintance. When men of different rank meet and desire to salute each other, the manner of doing it is nicely regulated according to their relative positions in society. When ladies of the same rank meet, they clasp their own hands together, interlacing their fingers, or they simply place their own fists by the side of each other—not one fist covered by the other hand, as in the case of gentlemen—and then gently shake them once or twice in saluting each other. Buddhist priests make their salutations by placing the fingers and thumb of one hand on the corresponding fingers and thumb of the other, and in this position, their palms being pressed together, their fingers all protruding in front, move their hands with a slight movement upward and downward. The Tauist priests clasp their own hands together, after the fashion of Chinese gentlemen of equal rank, and, holding them in front of their breasts, gently move their heads slowly forward two or three times, as if making several continuous short bows, their hands remaining in the same position. The Buddhist priests, not only in making salutations, have their hands and fingers placed in the relative position above described, but also, while worshiping Buddha, and in performing incantations or repeating formulas, observe the same method of disposing of their hands. If one of their hands is occupied with holding any thing, or in turning over the leaves of their Classic, etc., the other hand is kept before their breast, with its fingers pointing outward, just as though they were matched by the fingers of the other. In worshiping, they move their hands gently, as if saluting; but while re-

peating or chanting their Classics, their hands are generally kept quiet, in the singular position which has been described. The Chinese of the present day, as a people, pay a great attention to the rules of politeness or etiquette which have been adopted by their ancestors. The ceremonies which custom and time have made proper and reputable must be observed on all occasions, whether social or official, whether at home or abroad, or whether visiting or worshiping.

XVIII. "*Behold, a man full of leprosy, seeing Jesus, fell on his face and besought him.*"—Luke, v., 12.

A person of the lower classes, when about to solicit a great favor, or some money, or material aid in his distresses or necessities, frequently kneels down before the one solicited, if a comparative stranger, and not a personal friend or a relative, and then makes known his requests. Sometimes, while on his knees, he will knock his head on the ground before him, as an expressive way of denoting his humility or his necessity. Beggars in the streets almost always beg for alms in a kneeling posture, except when they go around from shop to shop. Beggars seldom follow their countrymen along through the streets demanding charity, but generally prostrate themselves on the ground, and call out in piteous tones for alms from the passer-by. Every now and then they knock their heads on the ground, or bow very lowly toward it, in the hope of arresting the attention of the traveler, and eliciting his pity by their manifest earnestness. Persons who fail of obtaining redress of their wrongs at the hands of the proper magistrate, sometimes, as a last resort, prepare a petition stating their grievances, and present it, while kneeling down in the streets, toward some mandarin as he is passing along in his sedan. The petitioner, in such cases, sometimes throws himself down before the sedan, or more often kneels down by the side of the road by which the great man is to pass, hoping, by the posture he assumes, to arrest the attention of the mandarin as he is borne near him, and obtain permission to present his petition.

XIX. "*Take up thy bed and walk.*"—John, v., 8.

The usual bedstead and bed of the poor Chinese here are very simple and light, easily carried about from place to place. The bedstead of the poor man is generally not a heavy and

cumbrous piece of furniture, but consists of two stools four or more feet long, placed four or five feet apart, on which six or eight boards, about an inch thick and seven feet long, are placed side by side. On the boards, in winter, is placed a kind of mat of wheat or rice straw, and over the straw a piece of rush matting, of the size of the straw mat underneath. In the spring or summer the straw is removed and the rush matting is spread out on the boards. Oftentimes, in the hot weather, the matting is spread in a cool or airy place on the ground or floor, or in the open air, if protected from the rain and the dew. For a covering in the winter time they use simply a thick comfortable. In warm weather the cotton in the inside is taken out, and only the outside is used. The Chinese can very easily manage to carry their beds with them. It is a common practice for visitors or travelers to carry their bedding and a piece of matting with them for their own use while absent from home. *Take up thy bed and walk* is a command which would require but little strength for a Chinaman ordinarily to obey, and a command which seldom or never stumbles a Chinaman to understand, as he refers at once to the customs of his own country. They never use feather beds.

XX. "*Laban gave to Rachel, his daughter, Bilhah, his handmaid, to be her maid.*"—Gen., xxix., 29.

The custom prevails pretty extensively here, and doubtless in other parts of the empire, among wealthy families, of giving a female slave to a daughter on the occasion of her marriage. Sometimes two female slaves are given. These slaves are all Chinese, and are usually bought with money when quite young of their parents, or of those who have stolen them from their homes in some other part of the country. They are generally brought up in the family along with their future mistress. Very rich and large families not unfrequently have perhaps ten or fifteen maid-servants who have been bought with money, and when a daughter is married out, she is allowed to take the one she likes the best for her personal attendant. The female slave is generally treated much more like a companion among the daughters of the family to which she belongs than is usually practiced, or than is usually considered consistent with the condition and relation of bond-women in Western lands where slavery prevails. To say the least, there

is not so much moral degradation (apart from heathenism) connected with the servitude of females in pagan China as is often or always found in so-called Christian lands among the same class of slaves. Female slaves usually have their liberty given them, or rather are provided with husbands not very long subsequent to their becoming of marriageable age. Very seldom do they arrive at twenty-five or thirty years of age while unmarried. After marriage they are subject to their husbands like other wives, and are no longer slaves.

XXI. "*And it came to pass that in the morning, behold, it was Leah.*"—Gen., xxix., 25.

The practice of deceiving the bridegroom by the parents of the bride giving him another daughter to be his wife than the one originally selected is sometimes performed in China. The reason alleged for the practice of this kind of deception is, however, not the one given by Laban to Jacob as an extenuation for bestowing Leah rather than Rachel upon him, contrary to agreement, viz., that it is not customary to marry off the younger before the elder daughter. The real reason is, because the daughter actually given away in marriage in place of another is deformed, or very ugly-looking, or considerably advanced in years, etc., and the parents are fearful that no one who is cognizant of the facts in the case will be found to marry her. The accomplishing of this deception is comparatively an easy task, owing to the peculiar manner of betrothal, and the circumstance that the parties and their family relatives are oftentimes personally unacquainted with each other; for the engagement of the parties is always accomplished by the agency of gobetweens, who may be either male or female. The manner of practicing the deceit is usually something like this: A good-looking girl is shown the gobetween and the servant or friend sent by the family of the boy to look at the girl who has been proposed by the gobetween as his future wife. If the parents of the lad are pleased with the report brought back, and are willing to conclude the betrothment, the parents of the girl insert in the document of betrothal the name, age, etc., of the girl they are anxious to marry off, in place of the name, age, etc., of the girl they exhibited to the person sent by the family of the lad to make inquiries and inspect the candidate for matrimony. The document is sent back to the fami-

ly of the parent of their future son-in-law. His parents furnish a document containing the name, age, etc., of their son, to the family of the parents of their future daughter-in-law. After the formal exchange of these papers by the respective families concerned, the lad and the lass, according to Chinese laws and custom, are engaged to each other. In due time, which may be a few weeks, or fifteen or twenty years after the completion of the contract, it must be carried out. If the deception is ascertained before actual marriage, the contract is nevertheless binding upon both parties. Most generally, however, the deception is not ascertained, as in the case of Jacob, until after marriage, the bride being always, on the wedding day, closely veiled until after the parties have worshiped Heaven and Earth, and have drank some wine together. Whether the deception is detected before or after marriage, the bridegroom must bear the fraud and make the best of the matter. The expedient of marrying the sister of the bride, as Laban proposed, to which Jacob assented, would not be tolerated in China.

XXII. "*Sir, thou hast nothing to draw with, and the well is deep.*"—John, iv., 11.

Wells at Fuhchau are not usually provided with any instrument by which the water can be brought to the surface by a traveler without delay. There is nothing like a well-sweep and bucket, or a pump, or a windlass, etc., connected with the public wells, nor are they furnished with a water-bucket for common use. Every one who wishes to draw water at a common or neighborhood well must take along with him a small pail which has a rope of the requisite length. The pail is let down into the well, and, when filled with water, it is drawn up by hand, and the water poured out into larger buckets or pails. The process is repeated until enough water is drawn up to fill the vessels. The public wells are often very large, and are usually covered over the top with flat stones, in which several holes of about one foot in diameter, or a little larger, are made, large enough to allow the small pail used for drawing up the water to the surface of the ground to pass freely. In this way several persons, provided they have the proper drawing-pails and ropes, can work at the same time at drawing up the water hand over hand. When they return home

with their load of water, they usually carry with them the small extra pail and rope which they have used for drawing up the water, *lest they should be stolen.* This process of drawing up a little water hand over hand is very slow, tedious, and fatiguing, especially when the well is deep. One who "*has nothing to draw with*," even if the well is not "deep," would find it impossible to obtain water. Well-sweeps and windlasses are used in Northern China.

XXIII. "*Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thy house divers measures, a great and a small. But thou shalt have a perfect and just weight, and a perfect and just measure shalt thou have.*"—Deut., xxv., 13, 14, 15.

There are probably few nations, if indeed there are any, which excel the Chinese in regard to the invention of means by which to cheat and dupe the ignorant or the unwary in the transaction of business. A few specifications will be given, going to show some of the methods by which deception or cheating is daily practiced here.

The common pound used in retail establishments is about sixteen ounces English; but there are many weighing-sticks or steelyards made which weigh only fourteen or fifteen ounces for the pound. Wholesale establishments use weighing-sticks which weigh from seventeen to twenty-two ounces to the pound, according to the kind of goods sold. Oil is sold by the wholesale at seventeen and three tenth ounces per pound, sugar at twenty-one, fruit at twenty-one, medicines at twenty, fish at nineteen, flour at seventeen. If the buyer is a stranger, and unacquainted with the local customs, he is liable to be duped by the salesman using an incorrect kind of steelyard or weighing-stick. Besides, some weighing-sticks are so constructed that the weigher may cheat, and the buyer be unable to detect the imposition at the time, and afterward only by weighing the articles by instruments which he understands. It is reported that the bar or rod of the weighing-stick sometimes is made hollow, and partly filled with sand or with iron filings, whose relative position inside may be changed by dexterous handling, giving different results according to the pleasure of the operator. Different weights are said also to be prepared which appear to a stranger to be just and to be proper-

ly named, but which may be more or less hollow, each producing a different result from another. It is also affirmed that some steelyards are so constructed as to give different results according to the relative positions of the hooks used, whether turned from the weigher or toward him in weighing articles.

The Chinese foot-measure is as indefinite in regard to length as is a pound in regard to weight. While the common foot-measure used by carpenters and joiners is only about one fourth of an inch shorter than the English foot, there are other varieties used by different classes of tradesmen and artisans which vary several inches. Cotton cloth is sold by one measure, silk, satins, crapes, and broadcloths by another. Sometimes silks and crapes are sold by the weight. The cooper and the carpenter use different measures for a foot, varying two or three inches. The foot-measure found in use among tailors is between fourteen and fifteen inches long.

Measures of quantity, having the same nomenclature, also differ in different neighborhoods, varying probably from one twentieth to one tenth of the quantity in question, or even more. It has been intimated by a Chinaman that there are probably as many as ten different measures, having the same name, in actual use in the various neighborhoods which constitute the city and the suburbs. Generally speaking, the shop-keepers or retailers living and doing business in any particular neighborhood use about the same sized measure for selling rice. Most rice-shops have dry rice and rice which has been watered, with which they accommodate their customers. The watered rice is cheaper per measure than the dry rice.

Probably some six or eight tenths of the flesh of the buffalo, swine, and goat sold among this population is watered in a particular way, for the purpose of making the same amount in bulk *heavier*. The weight is increased from one to two or three ounces per pound by *watering* it. Those who buy, if unable to discriminate the meat which is "*dry*" from the meat which is "*wet*," are in constant danger of being duped; if able to discriminate, he may succeed in purchasing the "dry" meat, or the meat in its natural state, a few cash per pound dearer than he could the "wet" meat. After the animal is killed, but before it is cold, by means of a brass tube and a bladder filled

with water, water is forced into all parts of the carcass, the tube being inserted into the heart, and the bladder which contains the water, and which is connected with the tube, being compressed till empty. The bladder is taken off and again filled, and again connected with the tube, when the water is forced through the tube in a similar manner. The operation is repeated until the flesh is full of water, or till the owner or the butcher is satisfied with the amount injected. Fish are also sometimes "watered."

The crops of a large proportion of the geese, ducks, and fowls sold in the market here are often previously stuffed with something in order to increase their weight. Being sold alive and by the pound, any thing which adds to their weight contributes to the gains of the seller. It is said that oftentimes the animal is seized, and some article of food is forced down its throat with the finger alone, or with the aid of a small stick, if it will not eat enough to satisfy the covetous heart of the owner previous to his offering the fowl for sale. Not unfrequently is mud or sand mingled with the food which is forced into the crop of the bird, in order to make it weigh more than it would if only common light food were forced into it.

These observations will suffice to illustrate the variety of ways which this people are in the habit of employing oftentimes in order to obtain unjust gains.

XXIV. "*Be shod with sandals.*"—Mark, vi., 9.

Foot-travelers of the lower class, and the common porters and sedan-bearers found every where in the streets in this part of China, instead of wearing thick and clumsy shoes, always wear straw or rush sandals. They can walk easier in these than in shoes. Nor are they near as liable to slip and fall down in them as though they wore common heavy shoes. Country laboring women wear a kind of sandal made out of hemp cord, barely sufficient to cover the soles of their feet. These are fastened on by strings or loops which pass over some of their toes. These may be put off as readily as shoes. Those worn by coolies are tied or fastened on firmly. There are many varieties of sandals, as regards quality, size, and value. Those used by porters and sedan-bearers are made out of straw, and cost usually less than one cent per pair. The best kind of rush shoes cost several shillings.

XXV. "*And they gave forth their lots, and the lot fell on Matthias.*"—Acts, i., 26.

Appeal to the lot is a very common practice among the Chinese. They resort to it to decide important as well as very trivial questions, which they themselves are not willing to decide, lest they should be accused of injustice or partiality. Example: Sometimes, when the members of a family desire to divide among themselves their patrimony, whether fields, houses, or furniture, but are unable to decide who shall take the first choice, who the second, etc., they use or cast lots; pieces of paper, of uniform color and size, are provided, and names of different articles, or descriptions of portions of the property, are written on separate pieces, no two having the same name or the same description. Each piece is then rolled up into a small ball, and placed in some deep vessel, and the whole shaken up well together. Each one concerned in the division proceeds in an order which has been already decided upon to pick up one of the balls, either by his fingers or by means of a pair of chopsticks. The article named on the paper becomes the property of the individual who drew it. The drawing of the lot in this way is often done before the ancestral tablets. Sometimes questions are decided by a resort to bamboo slips, on one end of which have been written the names of the individuals concerned. The slips are then put into a bamboo tube, from which protrude only the unwritten ends of the slips. They are afterward drawn out, and the order in which the names appear decides the order which those persons take in regard to the settlement of some important question. There is a custom in most neighborhoods of annually appointing, by means of a paper lot, several men who shall act for one year as committee or trustees of the neighborhood temple, and neighborhood affairs, and public interests generally. The men whose names are used are members of the community, and generally have not recently served on the committee. The lots are given forth before the image of the principal god of the temple, accompanied with the burning of incense and candles. It is believed that the aid of the god is secured by these means in the selecting of proper men to serve on the committee, and of a proper man to be its chairman for the following year.

There is a large variety of subjects in regard to which the Chinese resort to the arbitration of the lot, which it is not worth while to detail at length. The use of the lot is common, and its decisions final.

XXVI. "*And he asked for a writing-table.*"—Luke, i., 63.

The Chinese have boards of various sizes and thicknesses, painted white, which they often use to write upon, much as in some Western lands the slate-stone is used. The board may not be called a "*black-board*," for it is *white*. It is a kind of white-board. Pupils in schools use such boards, of only about half an inch thick, and six or eight inches long, by three or four inches wide, on which they practice writing Chinese characters with a pencil and black ink, or on which the teacher writes characters for them to see or copy. These boards are not unfrequently found in private houses, kept for the purpose of noting down any desirable memoranda. In offices, shops, stores, etc., they are found suspended from the walls, several feet long and two or three feet broad, used for writing down items for public reference, or advertising the prices of goods and the rules of the establishment. The characters, whether written in black or red ink, are readily removed by the application of a wet cloth or wet paper. An unpainted board, covered with a thin coating of metal, very much resembling tin, is more adapted for expeditious use, but the painted white-board is much more common, perhaps because it is cheaper.

XXVII. "*And all wept and bewailed her.*"—Luke, viii., 52.

Immediately on the death of an individual among the Chinese at this place, every relative present breaks forth into loud and boisterous weeping and wailing. Over and above what would be considered as the natural expression of grief at the loss of a beloved child or parent, or other attached relative, there seems to be very much outward manifestation of sorrow that is merely mechanical, and owing solely to established custom. It is universally understood and expected that as soon as breathing ceases, the surviving relatives present, whether parent or children, male or female, shall simultaneously rend the air with their outcries, thus notifying the event to the neighborhood. The father, and generally the adult males, while they take a part in these wailings, are usually much less noisy and violent than is the mother or the wife, and the fe-

male relatives of the deceased. These demonstrations are interspersed with exclamations of profound affection for the deceased, and their sense of their inconsolable despair. Every one seems to be vying with the others to see who shall utter the most endearing sentiments of attachment or veneration for the one who has just taken his departure. As a whole, the performance is so exceedingly unlike what is natural and sincere as to appear little else than a solemn farce, or, to say the least, an artificial exhibition of grief, which might have been got up by hired persons under the stimulus and excitement of a moderate quantity of liquor. In this part of China, however, no persons are hired to weep over the dead, taking the place of relatives and friends, though it is said such a practice is not uncommon in some parts of the empire, under certain circumstances. Besides the custom for surviving relatives to weep at the time of the decease of their child or parent, it is also customary for the members of the family to lament and wail in a similar manner periodically, as at every morning and evening (in case of mourning for a parent), at a certain time every seventh day for seven successive weeks, and sometimes at the expiration of sixty and also of a hundred days. The loud weeping and wailing on these occasions commence suddenly, and, after continuing about the same length of time, stop abruptly, and the individuals engaged go about their business, as though the whole affair was a matter of course, and subjecting the parties to only a momentary interruption.

XXVIII. "*But when ye pray, use not vain repetitions, as the heathen do.*"—Matt., vi., 7.

The Chinese are exceedingly addicted to performing their acts of worship in a mechanical or stereotyped manner. Their devotions or acts of worship are usually accompanied with a vast amount of "*repetition.*" The Buddhist and the Tauist priests repeat set phrases an almost incredible number of times while engaged in private and public acts of worship in their respective temples or monasteries. They are influenced to this course under the idea of merit. The Buddhist priests say, for example, "*Nâng mö mi tö Huk,*" "*Nâng mö mi tö Huk,*" etc., which is only one of the numerous appellations or names of Buddha. Oftentimes they appear to say only "*O-mi-tö,*" "*O-mi-tö,*" etc., almost as fast as they can. The

idea of merit is attached to this "vain" and senseless "repetition." Some endeavor to explain this practice by the saying "that Buddha will hear and be pleased with their "*much speaking*," and will come to them and remain with them.

The Tauist priests repeat the sentence or phrase, "*Tâi ĕk keù Kú, Tieng Chong*," "*Tâi ĕk keù Kú, Tieng Chong*," etc., which means, "*Great One, savior from misery, thou Tieng Chong*"—Tieng Chong being an appellation of one of their principal deities. The tone of voice used while making these "vain repetitions" and this "much speaking" is always solemn and reverential. The repeating or the chanting is not done as a pastime or recreation, but as a task or a duty, the performance of which is sure to be rewarded, and which ought not to be neglected or diminished except at the risk of loss on their part. The merit of these "repetitions" is supposed to be put to their credit if performed at their temples, unless, indeed, they are hired to make them for the credit or the benefit of others.

The Buddhist priests, and a certain class of Tauist priests, are very frequently employed to perform some so-called and so-considered "*meritorious*" ceremonies at private houses on the occasion of sickness or death of some beloved member of a family. The benefit and the merit of these ceremonies is believed to accrue to those who employ the priests and pay them for their services. On such occasions, among other things they do, they repeat formularies or quotations from their sacred books, which they recite in a monotonous, sing-song, or chanting tone of voice. The Buddhist priests generally wear, while engaged in their temples in the repeating of their peculiar formularies, a string of one hundred and eight beads slung over their necks. When they have repeated or conned over a section or chapter once, they move along one of the beads on the string, and then, having repeated another section or chapter, move along another bead. They are thus enabled to keep an accurate account of the number of their "vain" repetitions. They do not study the sentiment of the text repeated or memorized, but seem to be quite satisfied if they succeed in repeating it over and over again, day after day, and month after month. Even when apparently at leisure, they seem very often to be going over, in a subdued tone of voice, the stereo-

typed expression "O-mi-to," as if they were thinking of the principal object of their worship, viz., *Buddha*. Their tone of voice while repeating their formulas in their temples is not loud and boisterous, but much as one uses when talking to himself, or when thinking out loud; it oftentimes assumes a chanting or humming expression or intonation when done in private houses for the benefit of others. This practice of much speaking among the Tauist and the Buddhist priests affords a most striking commentary and intelligible illustration of the meaning of the Savior, when in his "Sermon on the Mount" he taught his disciples when they prayed not to "*use vain repetitions, as the heathen do.*"

XXIX. "*That ye abstain from meats offered to idols, and from blood.*"—Acts, xv., 29.

There are many allusions and many commands in the Bible which refer to customs not prevalent in a civilized and a Christian land. From this fact, these allusions and commands are not readily intelligible, and they often seem to have no particular significance to many Western Christians. Such practices do not seem to be adapted *to the use*, so to speak, of people in Christian countries.

It is not designed to elaborate this thought, but simply to illustrate it by a reference to the customs of the Chinese in this section of the empire relating to the eating of food which has been offered in sacrifice before idols, and to the use of the blood of some animals as an article of food.

It has been carefully estimated that there are about twenty occasions during each year when offerings of meats, vegetables, fruits, etc., according to established custom, are made to household gods and to ancestral tablets, and sometimes also to heaven and earth, in all, or nearly all the heathen families at this place, except, perhaps, in those which are exceedingly poor. These do not make such offerings as often as do the rich or the moderately poor, or rather they do not make so much difference from their every-day practice in regard to the articles of food provided on the occasions referred to as do the families which are able to meet the extraordinary expense. These offerings, having been presented to the objects of worship, are subsequently eaten by the members of the families and by invited guests.

Besides the occasions alluded to, there are many other times and circumstances in the course of the year, as birthdays of the aged heads of families, ceremonies connected with the obsequies of the honored dead, weddings, and various so-called "meritorious" customs relating sometimes to the dead, and sometimes to the sick or the well, which it is not worth while to specify in detail, when similar offerings of articles of food are made to the gods and the tablets belonging to the families concerned, and to various other divinities. These offerings are likewise taken away and consumed by the company. Most feasts connected with mournful or joyful occasions have to do, more or less, with idols, and images, and tablets. The most important articles are first presented before them, and afterward consumed in the subsequent feast.

It is made a part of the official duties of various high mandarins, by special commands of the emperor, or by the acknowledged regulations and laws of the empire, to present certain offerings before certain gods and goddesses, and ancient sages and worthies, in the spring and autumn of each year, or to burn incense before them on the first and fifteenth of each Chinese month. The articles of food presented, or certain parts of them, are usually divided among the mandarins and their subordinate officials; these articles are eaten by those to whom they are distributed according to custom.

On the birthdays of the gods and goddesses worshiped in private families or in public temples, it is customary to make before their images offerings of various kinds of food. The families which live in the neighborhood of temples, if taxed their full proportion by the committee in charge of them for the purpose of defraying the expenses of the temples, have each a right to send one person to partake of the food publicly presented on the celebrations of the birthdays of the principal divinities worshiped in the temples. All the heathen families who reside in the neighborhood are obliged to contribute more or less, according to their ability, toward the expenses of celebrating the birthdays of the divinities, but only those who pay a certain sum are permitted to partake of the feast made on the occasion out of the articles of food which have been offered in sacrifice.

It is also customary for the various principal classes of arti-

sans, traders, manufacturers, etc., as masons, carpenters, tailors, bankers, sellers of oil, dealers in rice, braziers, iron-mongers, and so on, each class by itself to meet annually, or as occasion may require, in some temple devoted to the worship of their patron deity, for the purpose of consulting and deciding on matters pertaining to the interests of their particular business. At such times, meats or vegetables and fruits are presented as offerings before the deity worshiped; theatrical exhibitions are had, and the affair is brought to a conclusion by a feast on the food which has been offered before the idol.

The converts from heathenism find the eating of food which has been used in sacrifice to the gods worshiped by their family relatives, or to the tablets of their ancestors, oftentimes exceedingly difficult to avoid, if living at home, on account of the frequency with which such sacrifices are made. If visiting heathen friends, or living in heathen families, they generally find the same difficulty. The food on such occasions, especially among the poor and the middle classes, is usually of much better quality than is ordinarily provided, and it requires considerable self-denial to absent themselves at these times on the part of native Christians. Their conscientious scruples in regard to eating things which have been offered to idols are usually derided, and they are in danger of giving great offense by their efforts to avoid attendance at the feast of articles which have been presented in sacrifice to the objects of worship.

The Chinese here are in the habit of using as food the blood of several domestic animals, as fowls, swine, and goats. For some reason, they do not universally eat the blood of the domesticated buffalo, sometimes called the water-ox. The blood of these animals is extensively used by cabinet-makers, and by painters in painting; it is used alone, or mixed with other ingredients, to form the first coat or foundation for some kinds of varnishing. Some sick people, or those who are troubled with want of appetite, are fond of the blood of the goat boiled with vinegar and onions or garlic. It is said that, thus prepared, the blood gives them a relish for their food. The blood of common fowls, as ducks and geese, is usually all saved among the Chinese, and is either boiled up with the flesh of the animal, or cooked in some manner with vegetables for the table. After being thus prepared, it is eaten as a condiment

or accompaniment for their rice. As a general remark, the blood of animals killed for food is never thrown away or left unused by the people. Probably there are but few, if any, Chinese in this part of the empire who have any conscientious objection or strong aversion to eating the blood of domestic animals whose flesh is used as food (except it be perhaps the blood of the buffalo or the cow), when prepared according to their usual custom. Almost all, except Buddhists, are habituated from infancy to the use of blood, "*which is the life*," as an article of food, in some form.

XXX. "*Lay up for yourselves treasures in heaven.*"—Matt., vi., 20.

Instead of endeavoring to lay up treasures in heaven, the Chinese imagine they can lay up treasures in hell. They entertain very singular sentiments and have many very singular customs relating to the condition of the spirits of the dead in the unseen world. They seem to believe that they make use of clothing and of money in much the same way as when living in this world, and that it is a duty for the surviving to provide for the wants of the departed. Many appear to think that they can provide in advance for their own exigencies after death, by making, while living, deposits of money and of clothing in the other world, according to certain established methods. The debts which a deceased friend or relative may have owed to other persons also deceased, it is thought, may be paid by surviving friends and relatives by sending on remittances in a certain way. The coffers of the gods and goddesses may also be replenished by those on earth who desire to do so. The spirits of beggars, lepers, and those who have no surviving children or relatives, receive many contributions of money and of clothing from the people generally in the course of the year.

The manner of laying up treasures of money and of clothing in hell for the use of deceased relatives, or for one's own future use, is very expeditious and very cheap. It consists simply in burning paper prepared in different ways, according to the object which it is supposed to represent, and which it is believed to become. Material for making clothing is represented by pieces of paper of various colors, each piece being some fifteen inches long, and eight or ten inches wide. These

are done up in parcels, and are believed to become cloth, silk, etc., by or after the action of fire, owing to the potency of a paper charm which is attached generally to each parcel. Sometimes the shapes of different kinds of clothing are stamped upon pieces of paper, and afterward burned. These are believed to become ready-made clothing. The spirits of the dead are expected to manufacture their own clothing out of the material furnished in pieces, according to their need and their leisure, unless their clothing is furnished them ready made. Money is represented by pieces of paper varying from two or three inches square to more than a foot square. On this paper more or less of tin-foil is pasted. Sometimes the tin-foil covers the whole of one or both sides of this paper; at other times it is put only on the centre of the paper and on one side of it. When this tin-foil is made yellow by a certain wash it represents gold, but when it is left in its natural color it represents silver. Oftentimes holes are made in a coarse article of paper, and then it represents common copper cash.

Immense quantities of this mock-money and this mock-clothing are consumed in the course of a year—on the first and the fifteenth of each Chinese month, at the regular festivals on the birthdays of gods and goddesses, and at the anniversary of the birth and the death of parents, and on various other regular and incidental occasions too numerous to mention in detail.

How different are all these customs from the course recommended by the Savior! Instead of laying up their treasures in heaven, they endeavor to make remittances which shall be available in the world of woe! *They actually aim at laying up treasures in hell!*

Of course the native converts have not failed to discern the difference between the direction of Jesus to his disciples and the real practices of their deluded countrymen. It is a very common thing to hear those employed as catechists or preachers point out with great boldness and earnestness the sinfulness and the folly of the customs above partially described, while addressing their countrymen on the duties and doctrines taught by Christ. They make oftentimes very startling and impressive remarks while urging their hearers to lay up treasures in heaven in obedience to the Savior's commands. They

charged them with the sin not only of neglecting to store up treasure in heaven, but of actually striving to lay up treasure in hell for the use of themselves or of their friends after death. Say they, "You not only do not expect or try to enter heaven, but you really expect to go to hell when you die. While living, some of you, doubtless, if you have funds to spare, will try to make deposits of money and of clothing in hell, ready for your use when you shall have reached that place. And after you have died your friends and relations will take it for granted that you are already in that wretched abode; for they will proceed to prepare and burn mock-money and mock-clothing for your use there."

A catechist, now deceased, has been heard to remark that he assisted in burning, some ten or twelve years ago, at the temple of Tai Sang, which is located outside of the east gate of the city, a large quantity of this paper money and this paper clothing. These things belonged to an aunt, and filled about thirty "boxes" when arranged for burning. This temple is dedicated to the honor of the god whom the Chinese believe to preside over the seventh department of the infernal regions, and she believed that by burning this paper thus prepared it would be changed into real clothing, or material for clothing, or into genuine gold and silver, according to its kind, and would be held in the invisible treasury of this god *on deposit*, subject to her own use on her arrival in the future world.

What a view do these facts give of the lamentable ignorance and strange delusions of this people in regard to the condition of the soul after the death of the body! If simply to fasten the affections on things earthly and sensual, not laying up treasures in heaven, is unscriptural and sinful, what shall be said of the practices above described? What language can adequately depict the moral degradation of this people? How sad the prospects of those who, having no sufficient knowledge of the way to heaven, or the manner of laying up their treasures there, actually expect to enter hell when they are done with earth, and who, either while living, endeavor to make arrangements to supply their supposed wants in that place of torment, or leave such arrangements to be made after death by their surviving relatives or friends! How much do they need the light of the Bible to illuminate their dark minds!

CHAPTER XVII.

MISSIONARY TOPICS.

Principles of the true Religion unknown in China before the Introduction of Christianity: In Chinese Religions human Sacrifices not required, and Deifications of Vice seldom worshiped.—Nine fundamental Doctrines of true Religion unknown: 1. Concerning the Creation; 2. The Government of the World; 3. Proper Manner of worshiping Heaven, or the Ruler of the Universe; 4. The Origin and Universality of Sin; 5. The Atonement; 6. The Holy Spirit; 7. Future Rewards and Punishments; 8. The Value of the Soul; 9. The Resurrection of the Dead.—Chinese often blasphemous and sportive about serious Subjects.—*Relation of native Helpers to the Evangelization of China:* Day-schools for Children of Native Christians, Boarding-schools for promising young Men and Girls, and Training-schools for the Instruction of native Helpers very important at every central Mission.—English should be excluded from Mission-schools.—Native Helpers, under God, the main Hope of the Church for the Evangelization of China.—Several distinguishing Differences between the foreign Missionary and the Native Helper as Preachers.—Native Ministry should be acquainted with the Chinese Classics as well as trained in the Sacred Scriptures.—Missionaries can have extensive Influence through the Agency of well-trained Helpers.—The most successful Missions have not neglected training promising Converts to be Helpers.—Three Illustrations as regards Preaching by Native Helpers at Fuhchau.—Native Helpers choose practical and important Themes.—They also "stand up for Jesus."—*Importance of Special Prayer for Native Helpers as a Class:* Because they are, under God, the main Hope of the Church, and on account of the Influence of Precedent in China.—Native Helpers bitterly reproached with casting aside Confucius for Jesus, and with rejecting the worship of their Ancestral Tablets.—They are in danger of a feeling of Pride and Self-importance.—Are a new and distinct Class.—Chinese Religions make no Provision for moral and religious Instruction in public.—Native Helpers under Temptation of being unduly influenced by love of Money rather than a love of Souls.—Satan and the Heathen Chinese are of the same Opinion about Christians.—Incidents illustrating these Facts.—In view of their peculiar Reproaches and Dangers, frequent and fervent Prayer in their behalf the Duty of the Church.

Several essential Doctrines or Principles of the true Religion unknown in China before the Introduction of Christianity.

In the Chinese religious systems there are two negative features which are worthy of special notice and remembrance,

viz., *they do not recognize nor require human sacrifices, nor do they generally worship deifications of vice.* These features strikingly distinguish the Chinese religions from the religions of many other heathen nations, ancient and modern.

Human sacrifices, for religious purposes, were offered in ancient times in countries very different and distant from each other, and they are offered in this age in some parts of Africa, and in some of the islands of the Pacific Ocean; but, so far as the knowledge of foreigners extends in relation to the history and the usages of the Chinese, no such custom can be discovered to have exisited in former ages, or to exist at present as a necessary or an actual part of their religious belief and practice.

The other peculiar trait, the absence of deified sensuality to any great extent, is, if possible, more remarkable than the absence of human sacrifices in religious worship. In the religious rites of the ancient Greeks and Romans much occurred that was disgusting and obscene; but in Chinese religions there is no goddess corresponding to the Venus of the ancients, nor is Chinese mythology full of the revolting amours of their gods and goddesses—a feature much unlike the mythology of the Greeks, Hindoos, and many other pagan nations. In the language of another, "though they are a licentious people in word and deed, the Chinese have not endeavored to sanctify vice, and lead the votaries of pleasure, falsely so-called, farther down the road to ruin by making their pathway lie through a temple and under the protection of a goddess."

There is, however, much to lament in the religious customs and notions of the Chinese, as will be evident after a brief examination of their views relating to several fundamental doctrines and principles of the true religion, and much to show how great is their need of the pure and elevating truths of Christianity. The sages and the worthies of China have never been able to treat with distinctness the doctrine of the Creation; the Governorship of the World; the proper Manner of worshiping the Creator and Governor of all Things; the Origin and Universality of Sin; the Atonement, or Means by which one's Sins can be forgiven; the Agency or Influence which aids Men to do Right and desist from Evil; the Rewards and the

Punishments of Men after Death; the Value of the Soul, and the Resurrection of the Dead.

1. *Concerning the Creation.*—The Chinese, with all their boasted wisdom and knowledge, have most absurd and conflicting notions about the creation of the world. Some of their books speak of the heavens and earth being formed by khè, or vapor. The pure khè, ascending, formed the heavens; the impure khè, descending, formed the earth. But no explanation is given of the creation of the khè. Some say a person called Puang-Ku opened or separated the heavens and the earth, they previously being pressed down close together. But they are silent in regard to the origin of Puang-Ku, and of the elements which constituted the heavens and the earth while they were in close proximity with each other. Others explain the origin of all things by ascribing it to the action of the male and female principles of nature—and this, perhaps, is the most popular theory; but the creation of these important and omnipotent principles is not explained and developed, nor are they able to define with clearness what these principles are. Many Chinese seem to believe that matter is self-existent or eternal. The common people at Fuhchau have a saying, said to have been derived from an ancient book, in regard to the origin of mankind, which is not much less ridiculous and unsatisfactory than any of the preceding, viz., that in very ancient times the heavens sent down a couple of brooms, one of which became a man and the other a woman, from whom the human race has descended. The Chinese frequently deride the idea that all things were made out of nothing by a Being who is self-existent, wise, and almighty, seeming to regard the Bible account of the creation of the universe as only one of the various theories by which the origin of all things may be explained, and as by no means more reasonable than the theories which are current among themselves, or found in their ancient books.

2. *The Governorship of the World.*—The Chinese have very indistinct and imperfect notions about the rulership of the world. Many speak of Heaven as the Ruler and Lord of the Universe. They are at a loss to explain and define what they mean by Heaven in such a connection. Oftentimes, after they have heard the doctrine of the Bible on this subject, they say

that Heaven is the same as the God made known in the Bible —the God preached by missionaries. Another term, "Supreme Ruler," which is employed by some missionaries for God, is found in some of the ancient Chinese books, and is used by some of the people of the present day in the sense of Heaven, as already explained. As is well known, many idols and gods worshiped by the Chinese have most august titles, implying their power to rule and govern the affairs of heaven and earth. The term "Supreme Ruler" forms a part of the titles of several such gods or idols. The common people seem often to regard the world as being under the control, or at least subject to the influences of numerous gods and goddesses. Some of these are good and benevolent, and others are bad and malignant. They frequently, however, speak of events as fixed by fate, or as being according to the decrees of Heaven. That all the affairs of the universe are under the superintendence and control of one omnipotent, omniscient, and omnipresent Being, who is the creator of all things visible and invisible, whether in the heavens above or in the earth beneath, is a sentiment neither advanced in native Chinese books, ancient or modern, nor entertained generally among the people when they hear it advocated by missionaries.

3. *The proper Manner of worshiping Heaven, or the Ruler of the Universe.*—The Chinese abound in religious acts or acts of worship; but the homage they render the *gods* and goddesses believed to be concerned in the management of the affairs of this world is exceedingly formal, mechanical, and heartless. There seems to be no special importance attached to purity of heart, nor is their worship adapted to excite solemn and spiritual emotions in the worshipers or spectators. According to theory, Heaven is too high and too august to be worshiped to advantage by common mortals. The duty or the privilege of worshiping Heaven devolves, therefore, on the emperor and his highest officers. Offerings to Heaven are made by them in the spring and autumn of each year, according to established rules. The worship of the various divinities which are sometimes spoken of as *assistants* of Heaven is performed whenever convenient, or whenever the worshiper considers it a duty in order to secure their favorable regard, usually at least as often as on the first and the fifteenth of each

Chinese month. High officers of government are required to worship various gods and goddesses in virtue of their official position. Worship generally consists simply in burning incense, candles, and mock-money, accompanied with kneeling and bowing; frequently various offerings of meats or vegetables, wine or tea, etc., are also presented before the objects worshiped. A large amount of time and money, in the aggregate, are monthly spent in this formal and heartless homage of real or imaginary spirits and powers. Filial piety is believed to be the highest or the first duty. It occupies to a great extent in the hearts of the Chinese the place which love to God should occupy. Much of the homage they pay their parents is due only to the Creator.

4. *The Origin and Universality of Sin.*—The Chinese do not pretend to know any thing about the origin of sin, and they deride the scriptural account of its entrance into the world. They do not regard it as a very unworthy and exceedingly wicked thing, nor do they admit the reasonableness or the truth of the Bible doctrine of the innate and universal depravity of human nature. They generally profess to believe in the native purity and goodness of the heart, and that it is only by contact with wicked men, or by submitting to temptation to do evil, that one becomes impure, wicked, and depraved. In the first line of the Trimetrical Classic, one of the books first studied by school-boys in China, it is distinctly asserted that "*man's heart is originally good.*" This good nature becomes evil, or bad and corrupt, by or through the power of habit or education, or the influence of wicked companions or examples. Sin or crime, or fault or error, is a very indefinite and comparatively an unimportant and trivial thing in the Chinese mind.

5. *The Atonement.*—The doctrine of good works or of meritorious deeds prevails very extensively among the Chinese as an offset against one's sins. They have no doctrine like that of atonement for sin by vicarious suffering. The merit of a good or of a benevolent deed is sure to be enjoyed by the posterity of him who performs it, if he himself does not enjoy it. Many are the formal ceremonies, the superstitious and idolatrous rites, performed by members of all classes of society for the express purpose of obtaining merit. Immense are the

sums of money, in the aggregate, contributed by the rich and by the middling classes for the building or the repairing of bridges, roads, temples, etc., under the belief that those who thus use their money will fare better in the future world for so doing, if they do not fare better in the present. Many discard the use of animal food on specified days, or parts of specified days, living on vegetables, or going without any food for the period mentioned in their vows, under the belief that such a course will be meritorious. Some vow never to kill a certain animal, or a certain kind of animal, in order to increase their stock of merit. The Chinese seem to desire to escape punishment for sin, but manifestly undervalue purity of heart and honesty of life. They imagine they can avoid punishment for their sins by works of merit they can perform, although they remain the lovers and the doers of sin themselves. They can not acquire from their native books and their native religions a knowledge of any other way of making amends for past sins than by what they fancy are benevolent and virtuous actions, the performance of which they deem meritorious.

6. *The Holy Spirit.*—The Chinese do not admit the absolute need of any such agency or influence as the Holy Spirit to lead them to be good and to do good. They acknowledge no other power as necessary to aid them to live virtuously, and desist from evil thoughts, words, and deeds, than the power of their own personal wills. With their theory of the goodness of human nature, this view of their own ability to do good and to be good would seem to follow as a matter of course. It is said of some men who lived in ancient times that their filial conduct toward their parents, or their virtuous deeds in general, *influenced or moved Heaven.* But it is not taught, as far as I am aware, that Heaven, or any power or agency superior to men, is needed to influence or move them to be filial or virtuous. It is nowadays a very common saying that Heaven will protect and bless good men, or those persons who do good. This protection or blessing, however, refers only to worldly and bodily comforts. The Chinese stand in great and constant dread of evil spirits and unpropitious influences, and they have invented or adopted many ways and means by which they suppose such spirits and such influences may be kept off, or counteracted, or prevented, or propitiated. They often pray

to their idols for protection from unpropitious influences, sickness, calamity, etc., but not for aid to be good, honest, sincere, virtuous, or holy. They worship no god or goddess for the purpose of becoming better, purer, or holier.

7. *Future Rewards and Punishments.*—The strict Confucianists, or those who profess to follow the teachings of the Chinese Classics, *pretend* often to disbelieve in a future state of rewards and punishments. If one is virtuous, and is faithful in the discharge of the *relative* and the *constant* duties of life, the appropriate reward is sure to be experienced in his family or by his posterity in this world. The rewards of such a life—in which the Confucianist believes—are fame, wealth, office, longevity, numerous posterity, and the various forms of worldly prosperity. They do not aspire to be pure minded or pure spoken in this life, and holy and happy in such a place after death as the Heaven revealed in the Bible. In like manner, the proper punishment for sin is believed by this class of men to take place in this life. A bad reputation, poverty, and its usual attendant hardships, sickness, short life, to be without male posterity, without official employment, without literary fame and rank, etc., are not unfrequently regarded as punishments for unfilial or sinful deeds.

The followers of Buddha profess to believe in a future state of rewards and punishments, which are exceedingly unlike those which the Bible discloses will be awarded to the good and the wicked respectively. The punishments in the Buddhistic hell reserved for the wicked, in their sense of the term, are supposed to correspond, in a great measure, to the *punishments for crime in this world as inflicted by officers of government in China!* Pictures of these various forms of punishment in hell are quite common. In some temples, and connected with the celebration of certain religious ceremonies, there are representations of these punishments acted out. The images used, having been made from wood or clay, are exhibited in public for the gaze of all who desire to contemplate them. Each human being, after having endured the proper kind and degree of punishment for sins committed during life on earth in each of the ten principal departments into which the Buddhistic hell is divided, is doomed to be born again into the world as a man or a woman, or an insect, bird,

or beast, all in strict accordance with perfect justice; unless, during life on earth, the individual should have arrived at a certain degree of perfection in a Buddhistic sense. In such a case he "ascends the western heavens," where perhaps he will become a god or a Buddha; or perhaps, after an indefinite period of duration, measured by ages or kalpas of five hundred years each, he will be born again into this world in some appropriate sphere or condition of being. The punishments and the rewards in the future world, as described in their books, or detailed in the common conversation of the people, seem eminently nonsensical, inadequate, and unimportant, not to say unscriptural.

A large majority of the literary class, or the Theoretical Confucianists, although they pretend to disbelieve and despise the doctrines of the Buddhists, practice, or allow members of their families to practice, the superstitious rites and ceremonies of these religionists which relate to future rewards and punishments. The doctrine of the Metempsychosis, or transmigration of souls, seems to be firmly believed by all classes of the Chinese.

The views of the Tauists in regard to rewards and punishments in a future state are even more vague and undefined than are the views of the Buddhists, and need not here be particularly mentioned.

8. *The Value of the Soul.*—The Chinese Classics, and the most popular books in the Chinese language on moral and religious subjects, by heathen writers, are singularly deficient in regard to the nature, powers, and immortality of the human soul. The value of the soul, in comparison with the body, is almost wholly ignored among the Chinese. Its exceeding preciousness, as indicated by the questions of the Savior, "For what is a man profited if he shall gain the whole world and lose his own soul?" and "What shall a man give in exchange for his soul?" is practically denied by the Chinese. They strive to fulfill or supply the recurring wants of the body, but the overwhelming and all-absorbing importance of providing for the well-being of the soul is unheeded and unacknowledged. As an example of their singular and unscriptural sentiments in regard to this subject, let it suffice to say that they believe each person has *three distinct* souls while living. These souls

separate at the death of the adult to whom they belong. One resides in the ancestral tablet erected to his memory, if the head of a family; another lurks in the coffin or the grave, and the third departs to the infernal regions to undergo its merited punishment.

9. *The Resurrection of the Body.*—No doctrine of the Bible is listened to with a greater degree of apparent interest, yet with a greater amount of real incredulity and contempt, than the doctrine of the resurrection of the body. Like the people of old, they are ready to ask, scoffingly, "How are the dead raised up?" and "With what body do they come?" Being purely a doctrine of revealed religion, it, of course, was unknown in China previous to the introduction of the Bible and Christian books by missionaries. Considering the extent and the kind of the literature of the Chinese, it is not strange that they should regard the doctrine of the resurrection with undisguised unbelief, and with open ridicule and contempt.

Some of the literary class and the common people frequently use the vilest of epithets relating to several of the above, and other distinctive doctrines and truths of the Bible. Not only are their expressions superlatively filthy and degrading, but their sentiments also are most daring and blasphemous. They do not admit the doctrines of the Bible as sufficient for the religious wants of all mankind. While they acknowledge some of them to be important, useful, and reasonable, they look upon others as unimportant, useless, and unreasonable. They do not regard the doctrines of Christianity as having any special application to them, or of any practical use in China, though they admit they may do well enough for people, who, living in other countries, are pleased with them. They refer very frequently, when appealed to by the missionaries, to their native religions as sufficient for them, and adapted to their wants and their tastes, and affirm that Chinese ought to abide by the doctrines of the religions of China, and have nothing to do with the religious doctrines which come to them from foreign lands. When told that people of all nations may, by repentance and belief in Jesus, enter heaven, and when they are exhorted to try and live so that they shall be happy, not wretched, after death, some deride, and say that "if all men should enter heaven, that place would be too

crowded for comfort, and, besides, there would be danger of its bottom falling out." They never seem to have thought that, on their principles, if all men should enter hell, it would become too full and crowded; nor do they ever intimate any fear that its bottom will fall out. Like wicked men in Christian countries, they are fond of making sport of solemn subjects, and at the same time pursue a course of life which, according to their own principles and expectations, will result in misery and woe in the future world.

The Relation of Native Helpers to the Evangelization of China.

Within a few years much has been said in disparagement of the vigorous prosecution of the missionary work in heathen lands by the instrumentality of religious schools under the superintendence of missionaries. It is not proposed to discuss the general subject of schools for the education of the heathen, but simply to declare the favorable conclusion to which I have come with regard to the establishment at every principal or central mission station in China of schools of three kinds—a conclusion which has been reached after some experience, and considerable reflection and observation. These are *day-schools*, specially for the education of the children of native Christians; *boarding-schools*, for the education of the most promising male and female children of such parents; and *training-schools*, where pious young men, whether children of native Christians or not, may be properly taught so as to fit them for the position of *native helpers* in the missionary work, under the direction of foreign missionaries. The great object of these three kinds of schools should be an adequate supply of native teachers, native colporteurs, and native preachers. The text-books should be exclusively in the Chinese language, and relate to a large variety of subjects, and adapted to interest as well as instruct and benefit. Experience has shown that, with very rare exceptions, the Chinese youth who have been taught English by missionaries have soon gone out of their control, and have become servants and compradores in non-Chinese-speaking families, or have become government interpreters, or agents of foreign merchants. If English had not been taught to them, most could doubtless have been retained under missionary in-

fluences, if desirable, after they left their schools. If any wish to learn English, let them not be instructed in it at the expense of missionary societies.*

Native helpers, under God, are the main hope of the Church in the evangelization of China.

China is so immense and so populous, its distance from America and from England, the present centres of interest in the foreign missionary enterprise, so great, and the necessary expense connected with foreign missionaries so large and so constant, that it seems idle to expect the evangelization of that empire mainly by the labor of foreigners. The number of missionaries already in the field, and the number of candidates for employment in that land, are immensely inadequate to the wants of China. The Church, at least in the present state of her zeal in missions, has neither the money she is willing to donate, nor the number of men she is willing to devote for the prosecution of the work there in a manner at all proportionate to the largeness and the populousness of the empire. The wants of the field must be supplied, and China must be converted to God by the divine blessing resting principally on the labors of her own Christianized sons and daughters. Able and well-trained native helpers are, under God, her main hope.

The following are a few of the distinguishing differences between the foreign missionary and the native helper concerning their relative efficiency and usefulness as preachers.

Wherever the missionary goes, there is always a great deal

* "*Native Missionary Laborers*" (in China).—"Their instruction has been conducted in their own language, not in English. Thus the temptation of their being drawn off to engage in secular business has been diminished, and the danger averted of their being alienated from the simple habits of life of their own people; while the expense of their support by the mission is less, and the prospect of their being eventually supported suitably by the native churches is better, than if their education had been conducted through the medium of the English language. WHATEVER MAY BE TRUE IN OTHER MISSIONARY COUNTRIES, IT IS EVIDENT THAT THESE CHINESE MISSIONARY LABORERS CAN BE WELL TRAINED THROUGH THE MEDIUM OF THEIR OWN LANGUAGE. . . . The boarding-schools are still conducted with special reference to the supply of native missionary laborers. Besides these, measures for training such of the converts and scholars as are considered likely to be useful are pursued with a good degree of system and success."—*From the Twenty-eighth Annual Report of the Board of Foreign Missions of the Presbyterian Church, presented to the General Assembly in May*, 1865.

of unprofitable excitement and idle curiosity on the part of those with whom he mingles. His dress, his complexion, his whole appearance, and his manner of speaking and living, proclaim the fact that he is a foreigner. His hearers are at first generally actuated by unworthy motives in listening to him. The native helper can move noiselessly among his countrymen, without attracting notoriety or exciting curiosity. He dresses as they dress; he eats as they eat; and there is nothing in his external appearance to prejudice them against him, or arouse their cupidity. When the foreigner adopts the cue, the tonsure, and the dress of the Chinese, they readily detect the attempt to pass for a native, and are apt to speak of him as a "false or counterfeit Chinaman." His complexion and features, and the color of his hair, reveal that he is not what he seems to be.

The necessary expenses of the native helper are much less than those of the foreign missionary. The monthly stipend of the former varies from eight to twelve or fifteen dollars, which includes house-rent, his own board and clothing, and the support of a small family. On itinerating excursions into the country his expenses are also comparatively small, while his efficiency and usefulness are great.

The foreigner is liable to many and long interruptions in his labors because of disease, or the effects of disease. The fact that he is not a native, and accustomed from his infancy to the diet, the climate, etc., of China, militates against his activity and his usefulness. He can not endure exposures to heats, damps, and the climatic changes as well as a native can who is habituated to the changes of temperature, and the peculiarities of food and water in the section of the empire where he has lived all his life.

The missionary must spend much of his time in learning the language, spoken and written, and, at the best, even after many years of study, has an imperfect, not to say an inadequate knowledge of it. The native helper speaks his mother tongue. While both are in a certain sense always learners of the local dialect and the written language, the missionary can seldom hope to compete with an able and educated native helper in the fluency, vigor, and aptness with which he uses the Chinese language, either by the voice or the pen.

The missionary may never expect to acquire such a perfect and useful knowledge of the superstitions and idolatries prevalent in China as the native Christian possesses. The latter has been trained to the practice of the strangest and most sinful customs. Until his conversion to Christianity, he has been all his life influenced by superstitious notions, and frequently engaged in idolatrous rites. After being properly trained, by the blessing of God, he is prepared to expose the sinful customs and opinions of his countrymen in a better manner and to a greater degree than the foreign missionary can generally do. He can more readily detect the influence of a wrong principle of conduct, and can more surely trace to their source many of the doubtful or the inconsistent sentiments and opinions of native inquirers particularly, and of his countrymen generally, than can the missionary. Because he is a native, he knows how a native feels, thinks, and acts in view of native customs and prejudices, and therefore is sharper in detecting a hypocrite, and in understanding the true meaning, the real heart of his countrymen, than the other can be, unless it be after long years of experience and observation.

A well-educated native ministry is peculiarly necessary in China in order to meet on vantage ground the literary and educated mind of that country. An uneducated native helper is the laughing-stock of the talented and educated Chinamen with whom he comes in contact. The better is he instructed in the doctrines of the Bible, and in the best methods of explaining, defending, and inculcating them, the better is he able to impress favorably those who have been taught to believe the elaborate writings of Confucius and Mencius, and the absurd dogmas of Tauism and Buddhism, and to explain clearly to them the doctrines of Jesus, which often seem unnatural, unreasonable, and paradoxical—to refute their errors and disarm their prejudices. An ignorant native helper, when he comes in conflict with an educated Confucianist—which is not uncommon—frequently, as far as one can judge, does more harm than good if he attempts to discuss with him the false and pernicious maxims and sentiments of the ancient sages and worthies, and to depict the pure and correct principles of Christianity. The native preacher should be tolerably familiar with the Chinese Classics. He should be able to refer to

them with readiness, and repeat, if circumstances seem to demand, with correctness and fluency, many of their most important and striking passages relating to moral, philosophical, and religious subjects, in order that he may command the respect of the educated men among his auditors, and to show them that he does not reject the sentiments of the Chinese ancients ignorantly, but because he has found better, purer, and more correct sentiments. An educated ministry is needed as much in China as in America or England.

In view of these principal considerations, it is highly important that the three kinds of schools already mentioned should be established and vigorously sustained at all the central Mission Stations in China. One of the peculiar results of such schools, by the blessing of Providence, in due time would be, wherever established and properly sustained, an annual increase of able, educated native preachers and assistants, qualified to aid largely in the prosecution of the cause of missions in that empire.

Foreign missionaries can have personal access to only a very small part of the immense population of that immense country; but, by means of tracts and books written in the general language, through the agency of a sufficient body of native helpers, the extent of their influence will be limited only by the amount of funds placed at their disposal. There is no censorship of the press in China, and the profession of Christianity by the Chinese every where has been tolerated by Imperial proclamation. If well written, and adapted to interest both as regards matter and manner, Christian tracts and books can be circulated over the empire; and will be read by the reading portion of its hundreds of millions, while the voice and the life of the native helper who sells or distributes them will illustrate and enforce the doctrines they contain. Alas! that the number of competent and educated native helpers is so few—so very few—compared with the magnitude of the land and the multitude of its people.

The most successful missions in China, judging by the number of their credible converts from heathenism, are at Amoy and Ningpo. At the former port and vicinity there are eight or nine hundred, and at the latter port and vicinity there are five or six hundred native church members in connection with

the American and the English missions. There has been especial care taken in some of the missions established at those places to instruct and train the native helpers and the young men who have the native ministry in view. The result is, that at the present time there are men at both these consular ports who are competent to carry on the glorious work in an effective manner, and so as to give great satisfaction and comfort to the foreign missionaries under whose care they are. Without doubt, one of the real reasons of the success of the Gospel at these places is the fact that considerable attention has been paid to the instruction and the training of promising young Christians for the work of native preachers, so that they have become able to interest and impress favorably their countrymen as colporteurs and helpers of the foreign missionary.

As an illustration of the manner and the matter of the addresses of native helpers in China, a few notes are here introduced relating to an ordinary religious service held one evening in September, 1860, in the Church of the Savior, located in the southern suburbs of Fuhchau. Three young men who had belonged to the boarding-school which had been connected with the mission of the American Board (1853–1858) addressed their countrymen on themes they had selected.

The first speaker, aged twenty, had a very bashful appearance. His delivery was rather monotonous, and without gestures. His remarks, however, indicated that he was a sober and earnest thinker. He took as his subject the closing part of the fifth chapter of Matthew, and explained at considerable length the manner according to which Jesus taught his disciples they should treat their slanderers, their persecutors, and their enemies. The way in which he handled his subject, as well as the subject itself, interested and conciliated his auditors. He alluded to several popular customs of his country, and quoted several Chinese maxims relating to the treatment of enemies in China, and exhibited in marked and impressive contrast the principles which the Savior laid down as rules for the guidance of his followers in regard to those who "cursed," who "hated," and who "despitefully used and persecuted" them. I could not but be thankful for such plain and earnest remarks on this subject, so different from any thing which exists in theory or practice among the heathen Chinese.

The second speaker, aged twenty-five, as far as concerned his manner of delivery, was much more pleasing and oratorical than the first. He announced as his theme John, xv., 25, "*They hated me without cause*," and proceeded to show the unreasonableness of the common objections made by the Chinese against Jesus. He declared that his text was fulfilled in Fuhchau in that Jesus was hated without a cause. While he exposed in a masterly manner the sophistry of the popular excuses and objections against the Christian religion, he did not fail to notice the real reasons why the Chinese did not believe in Christ. His words were simple, yet pointed, and his meaning unmistakable. His appeals were bold and searching. I felt grateful when he closed that the truth had been spoken so earnestly, and at the same time so kindly.

The third speaker, aged twenty, discoursed from Matt., x., 28. His voice was sharp and quick, yet quite distinct. He explained and enforced in a pleasing and direct manner the duty of every one to fear God rather than man. He spoke of the nature, the value, and the immortality of the soul in a way which riveted the attention of the congregation. He denied the sentiment which seems to be entertained, in theory at least, by not a few learned Chinese, that the soul perishes when the body dies. The audience listened with a kind of wondering interest while he urged them in a bold and spirited manner to fear and obey that Being "who is able to destroy both soul and body in hell," and not fear man, who can only kill the body, but can not kill or destroy the soul.

What has been said, as well as what has been left unsaid in regard to the services of that evening, illustrate two interesting and encouraging facts, which are believed to be eminently true not only of native helpers at Fuhchau, but elsewhere in China.

The first fact is that they select *very practical and important subjects* on which to address their countrymen. They do not love to dwell on abstruse, metaphysical, or far-fetched, or fanciful themes, nor are they fond of presenting doctrinal points and principles, except they have an obvious and useful bearing on the heart and the life. There is not much science, or philosophy, or history embodied in their public addresses, but there is a great amount of most important truth, relating

to most practical subjects, propounded, explained, and enforced by them in an earnest and kind manner.

The second fact is that the native helpers are not afraid or ashamed to speak out boldly for the Savior. They literally and emphatically "*stand up for Jesus*" in their public discourses. Indeed, their addresses are usually so full of Jesus, and contain so many allusions to his life as the only perfect pattern, and to his doctrines as the only infallible and authoritative standard for people of every rank and of every country, as often to irritate many of their hearers. It is a common occurrence to hear some of those who have been listening to their remarks say, in substance, on leaving, that "of every ten sentences, three or four have Jesus in them." Another common form of expressing the same general idea is that "one word out of three or four is Jesus." Not a few leave, in manifest anger, the church or the chapel where they have been auditors, uttering the above sentiment, with loud and vile curses directed against the native preacher.

The Importance of special Prayer for Native Helpers in China.

Prayer in behalf of foreign missionaries; of converts to Christianity from heathenism; of Christian schools among the heathen, and of the heathen generally, is not uncommon on the part of Christians living in Christian countries; but *especial prayer for native helpers as a class*, laboring for the conversion of their heathen countrymen, is very rarely offered. This subject is one of great importance. There are some grave considerations why frequent and earnest prayer in behalf of such helpers in China should be offered by the Church.

As has been already remarked, native helpers are, under God, the *main hope of the Church* for the evangelization of China. How important, then, that suitable persons from among converted Chinese should be raised up at the right time and place, and in sufficient numbers to meet the growing demands of the work, to respond to the loud call of Providence for more laborers in that empire! Is it reasonable to believe that that country will be evangelized without importunate and effectual prayer on the part of the Church in behalf of the native agents and instrumentalities in the work?

Are the present and the future missionaries in that land, on whom devolve, and will continue to devolve, the responsibility of selecting, and the labor of training and superintending their Chinese helpers, sufficient for such responsibility and such labor, unaided by the warm sympathies and the ardent prayers of Western Christians?

Again, such prayer is important on account of *the influence of precedent in China.* "As the twig is bent, the tree is inclined," is an old adage which has a moral application of peculiar significancy and force in such an empire as the Chinese, where *custom and precedent are generally more powerful than law or than right.* The foundation should be properly laid if the superstructure is to be firm and durable. A low standard of personal piety, and of devotion to the work, in those who are first, or among the first to be employed in any locality as native colporteurs and native preachers, would be a calamity to be specially deprecated. Should not a deep and powerful interest be taken in this matter by those who, living in Western countries, are co-workers with the missionaries in the promotion of the cause of Missions in that land? and ought not they to offer up special and fervent prayer in behalf of native agents there, in view of the transcendent importance of *rightly beginning,* as well as *rightly carrying forward* the work by the instrumentality of converted Chinese?

There are several *peculiar kinds of reproach* against which native helpers in China must constantly contend in their efforts to do good to their unconverted countrymen. When one considers the nature of Chinese society, and the ingredients which constitute Chinese character, he must perceive that these peculiar reproaches alluded to are exceedingly difficult to bear. While there is nothing to be encountered in China like the India caste between different classes, nor any thing like the bloody animosity which prevails in Turkey between rival sects of a spurious or degenerated Christianity, or between the Moslems and Christians in Syria, there are several things of a very trying and formidable character against which native helpers there must continually strive, and over which they must have much grace in order to triumph. Only two will be mentioned in this connection.

One is the opprobrium or reproach among their countrymen

which springs from native helpers rejecting the teachings of the ancient sages, and advocating the surpassing value of a foreign religion. To cast aside Confucianism for Christianity is little short of treason in the estimation of the learned Chinese. Among them it is exceedingly popular to praise and exalt the ancient Classics, and to profess adherence to their maxims and principles as amply sufficient for the wants of the Chinese. For a Chinaman to exalt the doctrines of Jesus above the principles of Confucius and Mencius, and to teach them to be the only proper and sufficient rule of life for all mankind, is regarded as almost synonymous with rebellion against the empire. A common and very odious charge urged against the native Christians generally, and the native helpers particularly, is that they *have turned their backs* upon the sages and the worthies of their own country, and have submitted to the domination of outside barbarians.

Again: to espouse the religion of Jesus involves not only the disuse, but the rejection of the ancestral tablet as an object of worship. This course is reckoned a crime against the dictates of reason and the instincts of nature, subjecting the native helpers to reproach as destitute of filial affection for their parents, if dead, and of proper reverence for the memory of their deceased ancestors. Now to teach men publicly, as native helpers do teach, that the tablet of ancestors should on no account and under no circumstances be worshiped by their posterity, brings down upon them great, constant, and peculiar reproach. The taunt of being unfilial and undutiful, though they know they are not, is exceedingly difficult for them to endure. They are ever ready, when circumstances seem to favor, to deny the implication, and to show the real nature of filial piety, and the entire compatibility of rejecting the ancestral tablet with the highest and the truest affection for their parents if still living, and of reverence for their memory if already departed.

There are two *dangers or temptations* of great magnitude which beset native helpers in China, and against which they should constantly guard. One is the *danger of a kind of pride or self-conceit*, and the other is the *temptation of being unduly influenced by a desire for pecuniary profit* when about deciding to become, and after they have decided to become,

assistants in the work of preaching the Gospel to their countrymen.

They are liable to become proud and conceited in consequence of the change in their relative social condition which occurs when they begin to labor directly and publicly as helpers under the care and direction of the foreign missionary. Supported by funds from abroad, and openly connected with foreigners, coming to no inconsiderable extent under their protection, and being frequently in their society, and having in a great degree their personal friendship, and confidence, and sympathy, there is danger, very great danger in the nature of things, lest they fail of being as meek and humble while laboring among their countrymen as they ought to be in order to the highest success in their efforts to conciliate and influence those to whom they preach the Gospel. They are put forward by foreigners as teachers of their countrymen, pointing out their vices, their superstitions, and their idolatries, reproving them for these things, and recommending to them the religion of Jesus. This position naturally begets a feeling of self-importance and superiority, especially as there is *nothing in social life in China similar to the position they occupy.** *They are a new and distinct class*, so to speak, which has certain peculiar privileges—those which belong to reformers and

* Connected with neither the Confucian, Rationalist, or Buddhist religions at Fuhchau is there any provision made for instructing the mass of the population by public lectures or discourses on moral and religious subjects. The nearest approach to public instruction which exists among the Chinese there, and, as a general remark, every where in the empire as a native institution, is that of a kind of book-reading or story-telling, performed by a low class of men, who engage in such an occupation as a means of gaining a living. In the evening the reader or story-teller takes his position in some conspicuous place by the side of the public narrow street—oftentimes near a public resting-place or tea-stand, where a few rough benches are available—and the Chinamen who have leisure, and are willing to pay each a small fraction of a cent for the intellectual entertainment, stop and listen a while as he reads from some historical romance, or from some moral, or rather immoral story-book. Occasionally he is invited to private houses, where he recites his tales for a small pecuniary compensation to the females of the families of the neighborhood for their amusement, *not for their mental, moral, or religious profit.* The priests do not deliver to public congregations moral or religious addresses on any of the doctrines or dogmas of their religious systems.

exhorters every where. They are not responsible to their countrymen for the manner in which they spend their time, nor do they look to them for their salaries. It is not difficult to perceive that they need much grace from above to keep humble, and to exhibit in this marked change in their social position the spirit of the meek and lowly Jesus as they engage in labors for the salvation of their deluded countrymen.

Again: native helpers are under strong temptation to be unduly influenced by the love of money rather than the love of souls. It is a common remark among heathen Chinese that those who are employed as Christian school-teachers, or colporteurs, or preachers, only perform such work for the sake of the gain which it brings them, very much as they charge the native church members indiscriminately with the profession of Christianity solely on account of the money they are believed to receive, or the pecuniary advantage they are asserted to enjoy in some way, in return for having abjured the religion of their ancestors and having embraced the Gospel. Native helpers are frequently explicitly told that they worship Jesus and speak favorably of his doctrines because they are paid for it. They are often addressed substantially thus: "*You are supported by those who worship Jesus, and of course you profess attachment to the doctrines they preach.* YOU EAT JESUS'S RICE, AND YOU SPEAK JESUS'S WORDS. Nŭ siah Iasu kî puŏng; nŭ kong Iasu kî uă." As Satan plainly intimated to the Lord concerning Job in ancient times, so their heathen countrymen slanderously report concerning the native church members that they do not "fear God for naught."

There is nothing in all this but an imputation to the convert from heathenism of a principle of action universally professed and practiced among the Chinese. An incident will illustrate the idea intended to be conveyed. Several years ago a young man engaged in a clothing-store applied to me for employment, with the statement that he only asked twenty thousand cash besides his board per annum. To the reply that he was not trustworthy, and that he was not a truth-telling man, he replied in a very confidential tone, "*If I was employed by you I would speak in a manner agreeable to your interests. If I work here, I of course must say what is for the interests of the store-keeper. I would lie for you as I now lie for him!*".

The native preacher is not often regarded by strangers to him, nor by many of his heathen acquaintances and relatives, as sincere in his profession of personal interest in the truths he explains and enforces. He is almost universally believed to hire himself out to instruct his countrymen in the doctrines of Jesus for gain, in precisely the same sense that others follow a trade or profession for its pecuniary profits. Hence the very frequent inquiry made of them privately and publicly, *How much do you receive per month?* They are not usually believed when they mention the sum as five, six, or seven dollars per month—which they actually do receive. From this mercenary view arises the expectation and belief that those who embrace, and especially those who preach the foreign doctrines, make a great deal of money by so doing. The mass of the Chinese ignore sincerity of heart in worshiping Jesus, judging native Christians by their own selfish and heartless standard; that is, by what many of them would be willing to do themselves if they could obtain an opportunity.

The Chinese generally admit that it is allowable for them to teach the doctrines of the Bible for the sake of the pecuniary remuneration. Hence heathen literati can be obtained in any numbers desirable to teach in schools where Christian books are used. But to explain and enforce in public the doctrines of the Bible in the love of the truth, and with the hope of interesting those who listen and impressing them with the transcendent importance of faith in the Savior and obedience to his precepts, is something beyond comprehension on the part of most Chinese. If the hearers suspect that the native preacher believes what he earnestly proclaims, their violent anger is often aroused. They consider it to be of no practical consequence if he only exhorts for the pay he receives; but to be sincere and honest in his professions is entirely inadmissible!

Mr. Hung, a young literary man of ability, who died in 1858 in the triumphs of faith, exclaiming "Heavenly temple! heavenly Father!"—one of the four who constituted the first native church connected with the American Board at Fuhchau—was once engaged as a native helper in addressing a company of his countrymen. Another of the literary class, having listened until the address was finished, and suspecting,

from the unequivocal language and earnest manner of Mr. Hung, that he was really a believer in the doctrines he presented, approached him, and inquired whether he actually was a believer, or whether he only exhorted as a means of obtaining a living, intimating that if he did not believe what he preached his course was allowable, but if he did believe it his conduct could not be tolerated; for, said he, in a very resolute and significant manner, "*We Chinese must be disciples of Confucius.*"

It should not be inferred, from any thing said or suggested, that the native helpers, by their language or their manner, do evince a want of sincerity or of interest in the Gospel. If such were the case, that their hearers should listen to them with cool indifference, and charge them with mercenary considerations in preaching, would be both expected and deserved, and they would not long be retained in the capacity of assistants to the foreign missionary. But, notwithstanding their apparent sincerity and their manifest interest in the truths they enforce, their solemn messages are often repulsed and their earnest appeals excused by the saying or the feeling on the part of their hearers, "You eat Jesus's rice, and of course you speak his words."

It must be evident that native helpers of every class in China need much grace to bear in a proper manner the taunts and the obloquy of exchanging the ancestral tablet and the maxims of Confucius for Christianity; much grace to enable them to walk humbly, and to preach so that those who hear them may be impressed with their sincerity and the importance of their words; much grace to lead them to teach the Gospel infinitely more from love to the Savior and from love to souls than from a sordid and commercial regard for the remuneration they receive.

Enough has been adduced to indicate the vast importance of special prayer in behalf of native helpers in the missionary work in China. Such prayer, if offered often and earnestly by the Church in Western lands, would greatly encourage the missionaries in the responsible and onerous work of selecting, training, and superintending them. It would also stimulate the helpers themselves to greater fidelity and zeal in laboring among their countrymen, in struggling against their peculiar

temptations and dangers, and in enduring with a Christ-like spirit the various, peculiar reproaches heaped upon them. And, above all, who can doubt? (for God is the hearer and the answerer of fervent and importunate prayer), it would result in the bestowment upon them of signal grace from the Giver of all spiritual mercies, and thus largely accelerate the spread of the Gospel among the hundreds of millions of men in the empire of China.

CHAPTER XVIII.

MISSIONARY TOPICS—*Continued.*

Peculiar or extraordinary Obstacles to the rapid Evangelization of the Chinese: The Spread of the Gospel in China seemingly slow compared with most Mission Fields.—The Church partially discouraged.—Six peculiar or extraordinary Obstacles: 1. Chinese Language; 2. National Vanity of the Chinese; 3. Posthumous Influence of Confucius, Mencius, and other Scholars of Antiquity; 4. Universality of the Worship of the ancestral Dead; 5. Influence of systematized Superstitions and idolatrous Education; 6. Difficulty of Influencing large and intelligent Masses against their Prejudices and their Convictions.—The Church, in considering the success of Missions in China, should also consider the Obstacles.—*The Duty of the Church in view of these peculiar and extraordinary Obstacles in China:* The Obstacles an Argument for increased Activity and Zeal in the Work of Missions there.—Twelve central Stations already occupied.—Six consular Ports for six Years unsupplied with Missionaries.—Interest in Chinese Missions on the Part of the Church disproportionate and inadequate.—Several important Questions for the pious Reader to ponder.—Escaping Scylla, yet not avoiding Charybdis.—Imitating the Jew and the Levite in preference to the Samaritan.—China an "uninteresting Field," and the Chinese an "unattractive People."—"The Chinese like a dumb Beggar, whose Necessities only plead for him."—Supposition.—China has no scriptural Associations to excite the Interest and the Prayers of the Church.—China the Gibraltar, the Sebastopol of Heathenism.—Why the best Men in Christendom are needed as Missionaries there.—Opium and Missions.—Pious Tea-drinkers and Heathen Tea-pickers.—Prayer in behalf of the Chinese important every Saturday Evening in America, because it is then Sabbath Morning in China.—The Church should be encouraged by the favorable Signs of the Times in regard to China.

Peculiar or extraordinary Obstacles to the rapid Evangelization of the Chinese.

CHRISTIANITY makes but slow progress in China. The heavy mass of stereotyped superstition and idolatry there does not give way readily and rapidly to its purifying and elevating truths. Facts show this most conclusively, and, were it not for the promises of the Bible, most discouragingly.

The baptism of the first Chinese convert occurred seven years, and the organization of the first Christian church in

China occurred twenty-eight years after the arrival of Rev. Dr. Morrison, the pioneer of Protestant missionaries, at Canton, in 1807. At Fuhchau over nine years elapsed between the commencement of Protestant missions and the baptism of the first Chinaman there in 1856. The present number of living and credible converts in China—less than three thousand—is small when compared with the number in some other mission fields, where the amount of labor and the length of time expended has been not as large.

The Church has been disappointed, though not discouraged, unless in a modified sense, by the want of more numerous visible fruits of her liberality and her prayers, and the labors of her sons and daughters in that land. Is it not a legitimate subject of inquiry whether there be not some great and peculiar obstacles to the progress of Christianity in China, which either do not exist in other lands, or which, if they exist in kind, do not have the same degree of prominence and of power as in that empire?

For many years it has seemed to me that there are several obstacles, peculiar in their nature and extraordinary in their power, which—speaking after the manner of men—retard the progress of the Gospel among the Chinese. Some of these will be mentioned with brevity.

1. Among the most prominent of these obstacles may be placed the *Chinese language.* The absence of an alphabet; the large number of its arbitrary characters; the peculiar tones and inflections, and aspirated and guttural modulations necessary to be carefully observed; the peculiarities in regard to number, case, declension, and conjugation, when compared with most other languages; and the difference between the spoken and the written language as regards both idiom and pronunciation, in the same as well as in different parts of the empire, all combine to render the acquisition of the Chinese language very difficult for an adult foreigner.

After the missionary has acquired a tolerable acquaintance with the spoken language, and sufficient for general use in regard to other subjects, he experiences great difficulty in communicating evangelical and spiritual truths through its medium, from the fact that its words and phrases are to a great extent not well adapted to convey such sentiments. He not un-

frequently finds it impossible to find suitable terms to teach clearly the distinctive and peculiar truths of the Bible. *The invention of the Chinese language has been ascribed to the devil*, who endeavored by it to prevent the prevalence of Christianity in a country where he has so many zealous and able subjects.

That the language is a great obstacle to the progress of Christianity is evident from the simple statement that some of the most learned scholars in the Chinese believe that it does not contain terms corresponding to the Hebrew and the Greek terms for God and for Holy Spirit, for use in translations of the Scriptures, and generally in missionary work; hence a great diversity of theory and of practice is found, both in regard to printing and in preaching, as to Chinese terms to denote God and Holy Spirit—in different parts of the empire not only, but sometimes among missionaries living in the same city. There is also a wide difference relating to the best kind of style for use in translating the Bible, and in preparing tracts and books, in order to promote to the best advantage the cause of Christianity among the people.

2. Another obstacle to the spread of the Gospel among the Chinese is *their national vanity*. This is one of their most prominent characteristics as a people, and exerts a most powerful influence over them in regard to all that relates to foreign lands. It is manifested in their treatment of foreigners, and in the epithets they apply to them. In some parts of the empire they frequently speak of foreigners as "foreign devils," or "white foreign devils," and in all sections insulting or derogatory expressions are commonly applied to them. A term used formerly very often in official documents relating to foreigners means "barbarians." They have not been accustomed to acknowledge any foreign nation as their equal in dignity, influence, or importance. For ages they have been in the habit of treating foreigners with insult and contempt when not prevented by their fears or their pecuniary interests. They have flattered themselves with the idea that all foreign nations were in a sense their tributaries or subjects. The history of their intercourse with the most important powers on the continent of Europe and with the United States furnishes many amusing and striking examples of their national pride and egotism.

This trait of their character is also exhibited in the names they love to give to their own country. The most popular term by which they designate their country is "the Middle Kingdom," from the notion that it is situated in the centre of the world. They sometimes speak of it as "the Inner Land," and as "the Flowery Country." The Chinese map of the world is in the shape of a parallelogram, of the habitable part of which China occupies some nine tenths or more, and is placed in its centre. Some foreign countries are indicated by small spots in the oceans which surround China, and not far from its outside boundaries. England, for example, is denoted by a spot about as large as *one's thumb-nail* in the northwest corner of the map, and about as far from the boundary of China as is the distance across one of its provinces. The United States of America is nowhere! They generally use the expression "*under the heavens*" to indicate exclusively their own country, and as though it comprised all under heaven. They believe that their country is under the especial care of Heaven, and that Heaven appoints the ruling family, and has a predominant influence in the administration of its government. One of the pompous and blasphemous titles of the emperor is "the Son of Heaven."

A short extract from one of their most popular essayists (taken from a translation made by another) will illustrate the extraordinary feature of their national character now under consideration better than any mere description can do.

"I felicitate myself that I was born in China, and constantly think how very different it would have been with me if I had been born beyond the seas in some remote part of the earth, where the people, far removed from the converting maxims of the ancient kings, and ignorant of the domestic relations, are clothed with the leaves of plants, eat wood, dwell in the wilderness, and live in the holes of the earth; though born in the world, in such a condition I should not have been different from the beasts of the field. But now, happily, I have been born in the Middle Kingdom. I have a house to live in; have food, and drink, and elegant furniture; have clothing, and caps, and infinite blessings. Truly the highest felicity is mine."

However extravagant and ridiculous these exhibitions of

their national egotism and pride may be in the estimation of people of other nations, they commend themselves to the minds of the Chinese with great force, and seem eminently just and pertinent. They consider that they are the most polite, polished, and civilized nation in the world. They claim that their government is the most paternal, and therefore the best, and that their empire is the oldest under the whole heavens, and therefore the most stable; and beyond all question their authentic history does extend farther into the ages of antiquity than that of any other existing kingdom or empire. They boast of the superior wisdom of their philosophers, and the profound erudition of their sages and worthies in all that is really valuable for their use and really worthy of their acquisition. Proud of their antiquity and of their ancient literature, and ignorant, to a very great extent, of the true condition and character of Western nations, they regard foreigners as immensely inferior in many respects, and quite unfitted to instruct them in regard to what is and what is not sound and important doctrine, although they readily admit the vast superiority of foreigners as to attainments in science, and in the manufacture of mechanical implements, and in zeal in commerce. But what are all these things worth in comparison with the wisdom contained in their ancient writings!

It is not difficult to perceive that these peculiar notions of their national superiority must constitute a great impediment to the speedy reception of doctrines imported and recommended by foreigners.

3. Another obstacle to the adoption of the sentiments of the Bible (nearly related to the preceding, but so different as to justify a separate notice) is the *posthumous influence of Confucius and Mencius*, and other worthies of antiquity.

Doubtless no man has ever exerted a greater and more lasting influence than Confucius if the number of centuries, and the hundreds of millions of men that have been affected and directed by his writings are considered. The laws of the Middle Kingdom for nearly, if not quite a score of centuries, have been professedly interpreted, if not actually modeled, according to the principles he inculcated. Many of the present peculiar usages and opinions of the people, if not originally derived from his writings, are justified and explained in ac-

cordance with the meaning of his sayings. This one man, more than any other, has made the Chinese mind, and the Chinese literature, and the Chinese government essentially what they are at the present day. His maxims are regarded as perfect in their adaptation to the wants of society and of government as found in China, and therefore to be preferred to any which men from an "outside" country can furnish for the inhabitants of the "Inner Land."

Perhaps somewhat of an adequate idea of the regard with which the Chinese cherish the memory of the sage may be gathered from a stanza found in the Sacrificial Ritual, translated by Dr. Williams in his "Middle Kingdom," as follows:

> "Confucius! Confucius! How great is Confucius!
> Before Confucius there never was a Confucius!
> Since Confucius there never has been a Confucius!
> Confucius! Confucius! How great is Confucius!"

An incident which occurred in 1835 strikingly illustrates the powerful influence of Confucius over the minds of his countrymen of the present century. Some missionaries, on entering a village in Shantung, the native province of this philosopher, met two aged men, who declined to receive some religious tracts which were proffered with the remark, "*We have seen your books, and neither desire nor approve them. In the instructions of our sage we have sufficient, and they are far superior to any foreign doctrines you can bring.*" How often this feeling has been exhibited in the conduct of literary Chinese, even though not expressed in words, many a missionary can testify, when he has proffered them portions of the sacred Scriptures or religious tracts. How often has he been told, perhaps in the very language, that "*they knew Confucius, but did not know Jesus,*" or that "*they understood how to read the words of Confucius, but did not understand how to read the words of Jesus.*"

Next to the influence of Confucius comes, in importance and extent, that of Mencius. His writings, as well as those of Confucius, are memorized by Chinese students, and made the subject-matter of the literary essays which they prepare for the regular triennial examinations for the successive degrees of bachelor and master of arts, and doctor of laws *à la Chinois.*

Confucius is an object of worship by school-boys, literary men, and by officers of government in China.

These facts render the Chinese very averse to exchanging their long-tried customs and opinions, derived from the writings of their ancient sages and worthies, for the novel doctrines and practices enjoined in the Bible.

4. But perhaps the greatest of the peculiar obstacles to the rapid evangelization of the Chinese is to be found in *the worship of their deceased ancestors.* The medium used is generally the ancestral tablet. Before the tablet in the family of the eldest son, incense, candles, and mock-money, if not daily, are frequently burned, accompanied usually by kneeling and bowing—in fact, forming a kind of family prayer. Generally on the first and fifteenth of every Chinese month, and at the recurrence of the principal festivals throughout the year, and on several other fixed times, the most important and popular of which is the annual worship at the tombs of the venerated dead in the spring, various offerings are made before the tablets which personate the deceased. The respect shown every where, in theory and in outward appearance, to one's parents while living, the regard cherished for their memory after they are dead, and the worship performed before their tablets for three or five generations, have long since assumed the character of a superstitious and idolatrous, and therefore sinful reverence.

Habituated as the Chinese are from early childhood to reverence the family tablets and the family tombs, these practices are associated with all that is dear and sacred relating to the honored dead. Add to this feeling that arising from the reflection that their own graves will not be forgotten nor neglected, and that their own tablets will not be left unworshiped when they are dead, and it will not be difficult to form some idea of the unwillingness of the unconverted Chinese to desist from these ceremonies and denounce them. They have been sanctioned by universal usage from almost immemorial ages, by the bias of education, and by the promptings of a perverted filial affection. A refusal to practice the customary rites is liable to be regarded as a sufficient cause for prosecution before the civil magistrate on the charge of a want of filial piety. He who declines, from conscientious and religious scruples, to

conform with the established and popular customs of paying divine honors before the ancestral tablet and the ancestral tomb, is pronounced an ingrate, destitute of filial love, and worse than a brute. He is sure to receive insult, reproach, and persecution from family relatives and hitherto personal friends. He always suffers in his reputation, and in his business and property.

The worship of the ancestral dead, having such an exceedingly strong hold upon the affections of the Chinese of all classes of society, constitutes, except to the eye of faith, an insuperable barrier to the reception of the Gospel by that empire.

5. Another great obstacle to the speedy conversion of the Chinese is their *systematized, superstitious, and idolatrous education.* The child and the youth are trained successively and successfully to the practice of idolatrous customs and ceremonies. They are taught to believe in the constant presence and powerful influence of numberless gods and goddesses for good or evil.

For instance: from the time of birth till sixteen years old, boys and girls are taught to believe that they are under the special protection of a female divinity familiarly called "Mother." During this period various superstitious and idolatrous acts are very frequently performed before her image or representative, either as thanksgivings for favors believed to have been received from her by them, or as meritorious acts in order to propitiate her kind offices to preserve them in health, or to cure from sickness. When sixteen years old a singular ceremony is performed, whereby it is indicated that they then pass out of the special protection of Mother, and come under the care and control of the gods and goddesses in general.

Children are not only trained to the practice of innumerable idolatrous ceremonies, and to believe in the importance of numberless superstitious customs, but they are constantly taught by parental precept and example the absolute necessity of reverencing the gods and goddesses according to established forms, if they would succeed in life. They grow to adult age surrounded by idols, tablets, and other representatives of unseen powers, which are periodically worshiped, feasted, thanked, and feared on numerous occasions by their parents and superiors. These idolatrous and superstitious

customs and sentiments relate to all subjects, domestic, social, religious, business, educational, and governmental.

Now the influence of this early and systematized sinful training is seen in the tenacity with which the adult Chinese adhere to the long-established and stereotyped customs and opinions of their country, rendering them very adverse to exchanging them for new and foreign customs and opinions. Its influence is also seen in the persistency and devotion with which they all train up their children in the way in which they themselves have been trained. It is very frequently asserted that Chinese must conform to Chinese practices and sentiments, and not adopt those which are recommended by foreign barbarians. Foreign doctrines, they admit, may do very well for foreigners, but have no adaptation to the tastes, uses, and wants of the Chinese. Doubtless Chinese heathen parents are *more zealous* in educating from childhood their sons and daughters to worship gods, goddesses, and the ancestral dead, than are Christian parents in Western lands in educating their children in the fear and the love of God, according to the principles of the Bible: Chinese parents emphatically train up their children *in the way they should not go*; and when they are old they continue to go in the wrong way in which they have been trained to go.

6. The difficulty of *influencing large and intelligent masses against their prejudices and their convictions* makes the progress of the Gospel in China slow and gradual. If the Chinese were ignorant savages or barbarians, and numbered only a few thousands or hundreds of thousands, like the Sandwich Islanders fifty years ago, it might perhaps be expected that they would be influenced to embrace Christianity with comparative ease and speed. But they are a civilized, or at least a semi-civilized people. They are a literary nation, and their literature is one, unique, and voluminous. They are exceedingly numerous—400,000,000 of souls—reading the same written language, ruled over by one man, and governed by one code of laws, and attached to the same general national customs and opinions. They are perfectly satisfied with their own systems of morals and religions, and remarkably prejudiced against changes and reform, loving to do as they have been taught to do, and as they are accustomed to do.

When these six considerations, without dwelling on other obstacles, are carefully weighed, the Church should not be surprised that the reception of the Gospel by the Chinese is slow. They account most satisfactorily for the comparatively few conversions to Christianity in China. It must be evident, *other things being equal or alike*, that the same amount and kind of missionary labor expended in that empire—*unless accompanied by more copious and more constant effusions of the Holy Spirit in His convicting and converting influences*—ought not to be expected to produce as many fruits as the same kind and amount of labor should be expected to produce if expended in some land where no such, or no equally great, peculiar, or extraordinary obstacles existed to retard or prevent the reception of Christianity. Should it not rather excite our wonder and our gratitude that, notwithstanding these obstacles, there are at present so many credible converts to Christianity in good and regular standing in native churches in China? Surely there is no need of discouragement. The Gospel progresses as rapidly as could reasonably be expected when opposed by such impediments.

The Church, in considering the success of Christianity among the Chinese, should also consider the obstacles which oppose its progress there. Then she will not be discouraged, but highly encouraged. Dr. Judson, in reply to the question, "What are the prospects for the conversion of the Burmese?" once said, "The prospects for their conversion are as bright as the promises of God." So should the Church remember that the prospects for the conversion of the Chinese to Christianity are as bright as the promises of God; no more bright, and no less bright. And let her rejoice and give thanks. "Not unto us, O Lord, but unto thy name do we give glory, for thy mercy and for thy truth's sake. Not by might, nor by power, but by thy Spirit, O thou Lord of Hosts."

The Duty of the Church in view of these extraordinary Obstacles to the Spread of the Gospel in China.

What ought to be the course of the Church in view of these obstacles to the evangelization of the Chinese? Should she be deterred by them from prosecuting the enterprise with great and peculiar vigor, corresponding to the magnitude of

the opposing impediments? If a laudable secular undertaking of great interest and importance has many peculiarly mighty difficulties to be encountered and overcome before it can be completed and its benefits enjoyed, the greater reason is there for engaging in its prosecution with greater vigor and zeal. This principle being true in its application to worldly and pecuniary pursuits, as the laying of telegraphs in the bed of oceans, the boring and excavating of the bowels of the earth, and the tunneling of mountains prove, is it not also true in its application to religious and spiritual pursuits? to the prosecution of the missionary enterprise in the Chinese empire, where are concerned the honor of God and the eternal welfare of many thousands of millions of souls in the present and the future? *The very obstacles which impede the rapid reception of the Gospel there constitute indeed, when properly considered, one of the most powerful reasons why the work should be carried forward with an energy commensurate with the momentous interests involved.*

But, alas! the Church does not augment her force in China in proportion to the widening of the field accessible to her agents, or in proportion to the impediments to be encountered. Twelve new ports or cities have become accessible to missionaries by or since the signing of the treaty of Tientsin in 1858. Of these twelve, six remain entirely destitute of Protestant missionaries, viz., one (Kiung-chau) on the island of Hainan, in the extreme south; one (Newchuang) in the extreme north of the empire; two (Chin Kiang and Kiu Kiang) on the River Yangtze Kiang; and two (Taiwan and Tamsui) on the island of Formosa. Six of them (Swatow, Hankow, Chefoo, Tungchau, Tientsin, and Peking) have been feebly occupied, but mostly by men who went from other fields of labor, and who were obliged to learn a new dialect in order to preach the Gospel there—not by men sent expressly to supply the new fields. Are these things as they should be?

Merchants in the pursuit of gain send their agents to the new consular ports, or live there themselves. Ought Christians, in their zeal for Christ, to be less enterprising? Is commerce more potent as a motive power than Christianity? How long shall the heathen in these places be left ignorant that Jesus died for them?

In 1858, eighty-seven ordained Protestant missionaries were laboring at Hong Kong, Canton, Amoy, Fuhchau, Ningpo, and Shanghai, or in their vicinity. These figures do not include the wives of missionaries, nor unmarried ladies engaged in teaching, nor the missionaries temporarily absent from China. Probably the number engaged at the twelve central stations now occupied is but little, if it is any greater than the number laboring at six of them seven years ago,* or on an average, for the empire, of one missionary for between four and five millions of people, and this after nearly sixty years have elapsed since the missionary work was commenced there. Is this an adequate supply? Is it all that the Church can afford to send?

It is possible that more than one third of my life spent in China, in daily contact with its people, and its superstitions, and its idolatries, has given me a disproportionate interest in that land as a field of missionary labor; but I can not avoid feeling that the Christian world, and especially the American and the British Churches, are greatly at fault in not putting

* "We notice that a 'Directory of Protestant Missionaries in China' has been issued from the press of the American Methodist Episcopal Mission at Fuhchau. From the figures given in the Directory, it would appear that there were actually in the field, on the 20th of March last, no less than 187 missionaries, including ladies, while other 15 were either absent on leave or on their way out to join the mission. They were distributed over the various stations as follows: Canton, 30; Hong Kong, 22; Swatow, 7; Amoy, 14; Fuhchau, 20; Ningpo, 21; Shanghai, 25; Hankow, 5; Chefoo, 9; T'ungchau, 7; Tientsin, 11; and Peking, 16. Of these, 92 are American, 78 are English, and 18 are German. The religious body which sends out the largest number is the American Presbyterian Church, 34 being ranked under this head; the next is the London Missionary Society, which employs 24; and the third in rank is again claimed by our American friends, whose Board of Commissioners for Foreign Missions muster 21. These figures, however, it ought to be mentioned, are equally divided between male and female missionaries. It will be observed with satisfaction that the American societies, in spite of the great and increasing difficulties of their position, continue to support as many laborers as England and Germany put together. The glimpse which these figures give us of mission work in the empire of China is of a most gratifying character, viz., that of nearly two hundred earnest men and women, of every shade of opinion on matters of doctrine and government, uniting as one, though thinly spread over an area of thousands of miles, in the common object of imparting to the Chinese the blessings of an enlightened civilization and Christianity which has made their own countries what they now are."—*From Supplement to the Overland China Mail, Hong Kong, May 13th, 1865.*

forth more interest, more sympathy, more prayer, and more effort in behalf of its perishing millions, who are hastening to idolatrous graves at the rate of thirty-two thousand every day.

Why is it that so few missionary candidates express a preference for China? Why is it that the twenty missionary societies in America, England, and the Continent of Europe, already engaged in the work in that empire, do not send forth to the various consular ports a larger and more constant supply of laborers, or, at least, enough to occupy the new but unoccupied ports? Why is it that no more ardent prayer is offered up by the Church, particularly for the success of the Gospel in China? Why, in short, is there so little interest felt and manifested in Christendom for the conversion to Christianity of the Chinese third of the race? Missionaries in China feel very generally and very deeply that the wants of China are largely ignored, and that the interest, sympathy, and prayers of Christians in Christian countries are largely withheld from that land, in comparison with their interest, sympathy, and prayers freely bestowed on many other lands, as Turkey, Syria, Hindostan, Burmah, and the Sandwich Islands. *They would not have less interest felt for these lands, but more for China.*

What *should* be, not what *is* generally the standard of missionary interest in a heathen country? By what principle should the available missionary force be distributed? or what should be the criterion by which to decide the just proportion of laborers in different countries? These and related questions are not only worthy of the prayerful consideration of missionary societies through their secretaries and their committees, and of candidates for the work in particular, but also of the friends and patrons of missions in general.

Has the population of a land and the extent of its territory to be influenced any thing to do with its proportion of laborers, especially if God's providence manifestly favors? Contemplate China, then, in respect to extent of population. It is allowed by geographers to be next to the largest empire on the globe, and unquestionably it has the largest population ruled over by one government and reading one language anywhere on the earth. But the number of missionaries in it is

very greatly less, in proportion to its extent and population, than in any other accessible heathen country.

What deters the missionary candidate from seeking to proclaim the way of salvation to the Chinese? Does the language deter him? It is feared that many candidates are indeed influenced not to go to China by the difficulties of its language, *though it does not seem possible that such can be the fact!* Should the language, used by the most numerous people on the earth for several tens of centuries, be the insurmountable barrier between them and those whose souls are professedly burning with love for the Savior, and consuming with zeal for the salvation of the heathen? The difficulties are confessed to be not small nor few, but will they become *smaller and fewer by delay?* They are not insurmountably great, and can be overcome by a patient application, sustained and encouraged by an ardent love for the souls of men perishing for lack of the bread of life. Some irreligious men study the Chinese in order to become interpreters in the employ of government for the sake of pecuniary gain, and should Christian men feel that they can not acquire the Chinese so as to preach the Gospel to those who are perishing for want of it? Some candidates prefer to go to India, where the Sanscrit should be studied, or to Syria, where the Arabic must be learned, rather than to China, on account of their conception of the magnified difficulties of the language. In escaping Scylla, do they avoid Charybdis?

Some declare China an "uninteresting" field, and the Chinese an "unattractive" people, and so pass them by in their sympathies, and their labors, and their prayers, as did the Jew and the Levite pass by the man who had fallen among thieves. They thought him an uninteresting and an unattractive object, and too many in the Church act as though their conduct was justified and applauded instead of the conduct of the Samaritan, who had pity on the wounded unfortunate. To the Law and the Testimony—not according to human and selfish maxims and examples. Judging by the standard presented in the sacred Scriptures, should missionary candidates decline going to China because it is an *uninteresting* country? Should missionary societies decide not to send recruits to China because its people are an *unattractive* people, but send them to some

other country more attractive, and perhaps already specially interested in the doctrines and principles of Christianity? These are grave questions, and deserve to be profoundly and prayerfully pondered. Different persons, viewing them from different stand-points, will doubtless arrive at widely different conclusions. But, alas for the Chinese! if they are to continue to be left to drop into idolatrous graves at the rate of one for every third second, because they are not an interesting and an attractive people, and because they are not already specially interested in the Gospel.

A Christian minister not long since remarked that "the Chinese are generally regarded as the most hopeless nation in the world for missionary labor, and that it seemed to many almost useless to expect their conversion to Christianity." A member of a Christian church, after listening to an address from a returned missionary from China, told him that "it was very hard for him to pray for the Chinese—they were so bigoted and so superstitious." About seven years ago a letter was received in China, written by a member of a theological seminary in New England, in reply to an urgent appeal for more laborers. In this reply a reference was made to the uninteresting and unattractive feature of the Chinese character now under consideration. In view of it, the writer remarked that "*the Chinese were like a dumb beggar, whose necessities (only) plead for him.*" Alas! alas! that the Church should regard the Chinese as the most hopeless people, that their bigotry and their superstitions should make prayer in their behalf hard to offer, and their dumb insensibility should be any apology or reason why their need of the Gospel should be unsupplied. Are not the necessities of dumb beggars to be supplied as much as boisterous beggars? What would be thought of a proposal in a time of famine to pass by the mute poor in the distribution of bread? How culpable in the sight of God is the practical refusal of many to give the Chinese of the Bread of Life, that they may partake and live forever, because they are judged to be "like dumb beggars, whose necessities only plead for them!" Though comparatively an emotionless and unattractive people, did not Jesus die to redeem the Chinese as much as other heathens? Did He ever intimate that excessive bigotry and superstition made the conversion of a

nation almost hopeless, and labors among its people almost useless?

If the Church is waiting for a greater interest in the Gospel among the Chinese, and for them to become more attractive and easy to influence before she sends a proportionate and an adequate supply of her sons and her daughters to them, and before she offers up her ardent and effectual prayers for their conversion to Christianity, *how long must she thus wait?* Will the Chinese empire ever become the Lord's harvest-field without the faithful use of appropriate means? Must indeed many hundreds, and even many thousands of millions of priceless and deathless souls from that one empire fill idolaters' graves, and meet idolaters' awards in the spirit world, before the Church shall awake to her duty to China?

If, on every successive day for a single week, some city in some country having about thirty or thirty-five thousand inhabitants should be swallowed up in the earth by an earthquake, what a profound and painful sensation would the fact produce wherever known; but the fact that over thirty thousand beings are falling into idolaters' graves every day, not only for a week, but for every successive month of every successive year of every successive emperor's reign in the empire of China, is viewed with comparative indifference by Christendom—practically saying "*What is that to me?*"

It would be a curious subject for investigation, and important enough to repay at least some reflection, each Christian for himself, and each missionary candidate for himself, how great an influence Scripture associations, as regards names, places, and scenes, have in calling forth prayer for lands mentioned in the Bible, and in leading the sons and daughters of the Church to desire to labor in them and adjacent countries. It is well known that many Christian travelers prefer to visit Syria and Asia Minor, or Greece, etc., in consequence of their historical or scriptural associations, rather than to visit other lands not more remote, nor less abounding in grand and beautiful scenery. How far does a similar interest in countries mentioned in Scripture, growing, to a large extent, out of an acquaintance with Scripture language and Scripture facts, lead Christians to pray fervently and frequently for those lands, to the omission of such prayer for other lands, though much more

populous? Do not many missionary candidates desire to go to those lands, but shrink from going to other countries less known, and less interesting in their general or historical associations? How much does such a circumscribed and local interest in the missionary cause differ from the spirit of Christ's command to his apostles to go and evangelize all the world! May the Church be forgiven for ignoring the truth that the "field is the world," and that China is inhabited by one third of the population of the entire world, and entitled, by the principles of reason, and the rules of arithmetic, and the word of God, to a proportionate share of her prayers and her labors.

China is, all things considered, the Gibraltar, the Sevastopol of heathenism of the globe. Against its bigotry, its superstitions, and its idolatries the most mighty and persistent attacks should be made by Christendom. It is neither consistent with the dictates of reason, nor the principles of the Bible, nor the developments of Divine Providence in lately opening the empire so largely to the labors of missionaries, that the work of its evangelization should continue to be prosecuted in the leisurely and convenient manner and degree of past years. The more arduous and difficult the strife of quelling the rebellion against God in that empire, the more earnest and vigorous should be the efforts to conquer in that strife; the more numerous and the more mighty the opposing influences and obstacles, the more imperative is the reason, and the more urgent the necessity for greater boldness and zeal in counteracting these influences and overcoming these obstacles.

The BEST MEN IN THE CHURCH are needed in the prosecution of Protestant missions in China. The Chinese cling most fondly to the sentiments of Confucius and Mencius, and most tenaciously to the dogmas of Tauism and Buddhism. The finest, most acute, and best-educated talent of Christendom is required to show them the absurdity, the insufficiency, and the sinfulness of these sentiments and these dogmas, and to teach them a more excellent and a perfect way. Such talent is also needed in preparing in the Chinese language a Christian Literature for the Chinese. The importance of preparing such a literature, in view of the following thoughts, can hardly be overestimated:

The language is understood by several hundreds of millions

of people, *more than understand any other language in the world.*

The present native literature is secular and heathenish, though extensive. Little true science is taught. Correct morality is not inculcated.

The Chinese are a reading people. While most of the poor are left without instruction to any great extent, the middle and the higher classes are generally able to read; and their scholars are proud of their present literature, false, unimportant, and unreasonable as much of it is.

Chinese Christians especially require it, to contribute to their proper intellectual and spiritual growth, as much as Christians in Western lands need such a literature.

Native helpers in China stand in great and urgent need of books adapted to assist them in understanding and in explaining the Bible to their countrymen. Able commentaries on the most important and practical portions of the Old and the New Testaments are now urgently needed. An able and well-digested commentary on the whole Bible in the Chinese language would be an invaluable boon to China.

The existing versions of the Scriptures in the general language—the Classical style—require revision. The Bible needs to be translated into the various local dialects for the use of the illiterate and the poor in the Church—those who have neither time to spare nor money to spend in learning the general language. Portions of the Scriptures have already been translated into several of these dialects, and have proved of eminent service in instructing the native Christians. A translation of the Bible is also greatly needed in the Mandarin or court dialect. This is the language spoken by high mandarins throughout the country. It is also the vernacular of probably nearly one half of the population of the empire—dwelling in the central, western, northern, and northwestern provinces. To do this work, men are required not only of ardent piety, but also of eminent ability and scholarship.

Christians of America and England are under great obligation to labor and pray heartily for the evangelization of China, in view of the fact that many American and English merchants have done much to demoralize and impoverish the Chinese people through the introduction and sale of opium. Their ob-

ject has not been indeed to demoralize and impoverish, but such has been the manifest and deplorable result of their traffic in that drug, and just as much the result of that traffic as though it had been their avowed and real object. Less may not be expected than that Christians living in those lands shall specially endeavor to evangelize and save those who are not already hopelessly debauched by the drug.

Pious tea-drinkers at the West should also be particularly interested in the spiritual welfare of the empire which supplies the beverage which exhilarates but does not intoxicate. Let them remember that there are but few, even if there is a single one, of the vast number of men, women, and children engaged in raising, picking, or preparing the tea-leaf for foreign markets, who is a believer in Jesus. Let this sad fact lead them to pray ardently for the conversion of that land to Christianity as often as they partake of that favorite and delicious beverage which has become, if not a necessity, at least a luxury of life to them. May the connection between tea and missions—between the drinking of tea and the offering of prayer for the heathen tea-picker—in the experience of Christians, be very evident and intimate. May many a tea-drinker become a constant and ardent prayer-offerer in behalf of the Chinese, as well as a liberal supporter of missions among them.

In view of the fact that Saturday evening in the United States corresponds to Sabbath morning in China, let American Christians remember to pray regularly for the Chinese every Saturday evening—not to the omission of fervent prayer for them at other times. The foreign missionary and the native helper in China are about beginning the labors of the Lord's day on the opposite side of the globe when those who dwell in America are about seeking repose on Saturday night. While the latter are asleep, the former are awake and laboring for Jesus. How appropriate, then, that Christians at the West *should remember China in their prayers Saturday evening*, asking for God's blessing to rest *then* on efforts put forth in his service on the opposite side of the earth. Missionaries in China on Sabbath evening, at the close of their Sabbath-day's labors, often pray for the Divine blessing to rest, *during the Sabbath night in China*, on efforts put forth to serve him in the Sabbath-schools, Bible-classes, and preaching services on

the Sabbath day in Western lands. Let there be thus a general weekly concert of prayer on Saturday evening in behalf of China around the family altar and in the closets of Christians in the West.

The Church should be encouraged by the favorable signs of the times — the dealings of God's providence in regard to China. The present is not devoid of hopeful considerations that a much more rapid progress of the Gospel is near at hand. Twelve important centres of influence are now occupied as mission stations, ranging from Canton on the south to Peking on the north. In connection with all, or very nearly all of them, there are flourishing country stations more or less numerous, and more or less distant. Nearly three thousand converted Chinese are scattered over seven or eight provinces, shedding their light in the thick darkness around them to the glory of God. Probably over two hundred of them are regularly engaged in preaching the Gospel to their heathen countrymen, or teaching it in schools to the rising generation. Facilities for acquiring the general language and several local dialects are constantly increasing. A growing acquaintance with Western nations is fast humbling the characteristic vanity of the people and of the government. Christendom has over fourscore of her sons in the field proclaiming the tidings of salvation. She probably annually spends an increasingly large amount of the gold of Sheba in the support of her foreign and her native agencies in that land, and it is hoped that she offers up to the throne of grace in the aggregate, year after year, more fervent, more frequent, and more effectual prayer in behalf of the Chinese.

The glorious result of Christian Missions in China is no more doubtful than in other heathen lands. For "*the heathen*" are to be "*given*" unto the "*Son*" for His "*inheritance*," and "*the uttermost parts of the earth*" for His "*possession*." "*He shall have dominion also from sea to sea, and from the river unto the ends of the earth.*" "*Behold, these shall come from far: and, lo, these from the north and from the west;* AND THESE FROM THE LAND OF SINIM."

CHAPTER XIX.

INTERIOR VIEW OF PEKING.

Mode of Conveyance to the Capital from Tientsin.—Description of Cart drawn by Mules.—Scenery.—Chinese Wheelbarrow.—Carts drawn by Bullocks.—Arrival at T'ungchau.—Kang *versus* Bedstead.—Battle-field of Chang-Kia-Wang.—Approach to Peking.—Camels numerous.—Brief Description of Peking.—Peking Cabs or Carts.—Pekinese not inquisitive and abusive.—Various Nationalities represented at the Capital.—Pekinese hardy and robust.—Extent of the Wall around Peking.—Population.—Location of foreign Legations.—Climate healthy.—Prince Kung and foreign Ministers.—Objects of interest to foreign Visitors.—Astronomical Observatory.—Old Portuguese Burying-ground.—Russian Burying-ground.—Temple of the Great Bell.—Connection of Government with Superstition and Idolatry.—Premises containing Altar to Heaven.—Dome in Imitation of the Vault of Heaven.—Emperor worships the Pearly Emperor Supreme Ruler, chief God of Tauism.—Time and Manner of Worship.—Altar to Heaven.—Altar to Agriculture.—Altar to Earth.—Altar to the Sun and Altar to the Moon.—Imperial Family worship the Living Buddha.—Lama Temple outside of the Northern City.—Lama Monastery inside the Northern City.—Temple to Confucius.—Very ancient Stone Drums.—Imperial Pavilion—The thirteen Classics cut in Stone.—Mosque in Ox Street.—Roman Catholic Missions.—Importance of Protestant Missions at Peking.—Existence of Lamaism, Mohammedanism, and Romanism there, an Argument for Protestant Missions.—Peking being the political and literary Centre of the Empire, an Argument for the Prosecution of Protestant Missions there.—Prevalence of the Mandarin Dialect an Argument for Missions at the Capital and in Northern China.

I STARTED from Tientsin for Peking, distant seventy-two English miles, on the morning of March 2d, 1863, with feelings of deep interest and curiosity. My mode of conveyance was a cart drawn by two mules, one in front of the other—not abreast, as in Western lands. The front mule was attached to the cart by two long ropes connecting his collar with the heavy off-shaft of the vehicle. He had neither halter, bridle, nor rein, being managed entirely by the whip and the voice of the driver. This personage ran along by the hinder mule on the near side, or rode in front of the covered portion of the cart, sitting on the left-hand shaft, his feet dangling down on

the near side. He would spring upon his seat while the cart was in motion, or he would occasionally leap down and run along by the side of the animals, talking to them much as though they understood him. Whenever we met a cart we always turned out to the left instead of the right hand. I noticed also that whenever he met a teamster whom he knew, he would generally alight, and walk or run along for a few rods while passing him, instead of simply speaking with him while retaining his seat on the cart: this he did as an act of politeness.

The cart, driver, and the two mules were hired for the sum of $3 10 to take myself, Chinese teacher, and our luggage to the capital, the driver being at his own expense *en route.* Those who travel in carts are expected to provide their own bedding. No seat is provided; but the passengers arrange their small articles of luggage and bedding so as to answer for a seat or cushion, disposing their effects as they judge will be most conducive for comfort. The covered portion of the cart being only about two and a half feet wide and three and a half feet long, and not much more than four feet high, it will be readily perceived that there is not much spare room. In our case, either my teacher or myself always sat on the outside of the covered portion, with our feet dangling down from the right-hand side of the off shaft. The covered portion being directly over the axle-tree, which was destitute of springs, the seat on the outside was really more comfortable than the seat inside, owing to the cramped position of the body which was necessary to be taken by the inside passenger, to say nothing of the jolting.

The country, for the first day's ride, presented a very uninteresting appearance—no fences, no barns, and but few comfortable-looking dwelling-houses. The fields, so early in the spring, were as barren in appearance as though they had just been plowed. The trees were scarce, stunted, and destitute of foliage. Every thing indicated that the people were active and industrious, though poor. The dwelling-houses, for the first fifteen or twenty miles, except those found in villages, were mostly built of bricks dried in the sun.

During the trip to and from Peking, we saw in use almost all the varieties of transportation and methods of traveling

common in Northern China. We saw carts drawn by two mules, or by a mule and an ass, or by a mule and two asses; men riding on horseback, on mule-back, and on donkey-back; and wheelbarrows made for the accommodation of passengers, and for the conveyance of merchandise, grain, etc. The wheelbarrows were made in a very firm and substantial manner, and so constructed that the load, which sometimes was enormous in bulk and in weight, *rested over the wheel*—not, as with us, principally between the wheel and the man who works it. The Chinese wheelbarrow, as found in the northern part of the empire, is a decided improvement on the wheelbarrow used in Western lands, inasmuch as it allows the strength of the man to be almost wholly expended in steadying and propelling the load, not largely in lifting and sustaining the load, as is always the case in the use of our Western wheelbarrow, where the weight comes partly between the wheel and the man. We saw a large wheelbarrow so heavily laden that, while it required only one man to guide and manage it from behind, two men were employed, one on each side, to steady and force it along, while a fourth man was engaged in driving two mules and one ass which were fastened abreast to the front part of the vehicle in order to assist in its progress.

I once saw a wheelbarrow, when traveling between Tungchau and Chefoo, in the native province of Confucius, propelled by a man from behind it, while to the front part of it was attached by a rope thirty or forty feet long a solitary black ass for the purpose of aiding in its locomotion. On the wheelbarrow were two Chinese passengers and their luggage —one a well-dressed and fine-looking portly gentleman of some fifty years, deliberately whiffing the smoke from a long pipe as they were wheeled along at the rate of about three and a half miles per hour.

The wheelbarrow and the cart are extensively used in Northern China for the conveyance of passengers and of merchandise. Some of them are very large and strong. Near Peking we saw, the day we left it, a large number of open carts so heavily laden with grain and other productions of the country that each required nine mules to drag it along. Each of the mules, except the one placed between the shafts in

CART DRAWN BY BULLOCKS OR BY MULES.

front of the vehicle to guide it, was attached, separately, by a couple of ropes to the cart itself. They were driven three abreast.

The second night we spent at *T'ungchau*, distant some twelve or fourteen miles from the capital. Here we left a large box of Christian tracts and books in Chinese with a native helper connected with the North China Mission of the American Board, then located at that large and important city. This box had been brought on a large kind of baggage-rack, built behind the covered portion of the cart, much after the fashion of the baggage-racks attached sometimes to carriages at the West. At different places along the road I had distributed copies of a tract on the evils of opium-smoking, which were greedily received by those to whom they were offered. I had abundant reasons for concluding that the victims of the vice of opium-smoking are very numerous in that remote part of the empire, and that their number is rapidly increasing—two deplorable and solemn facts.

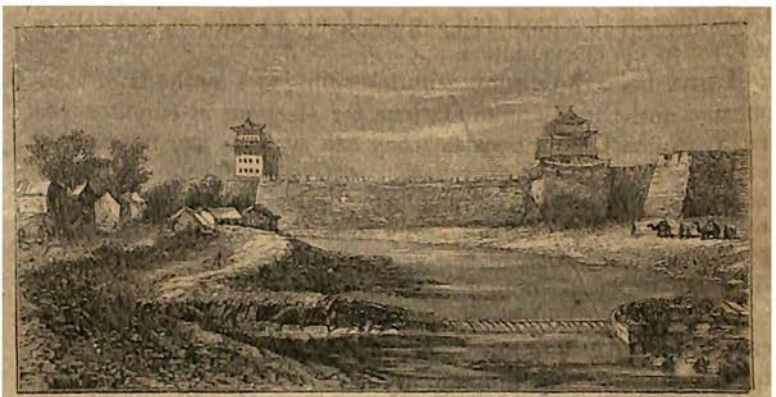
Instead of using a bedstead at night during my journey, I slept on a *kang*. This is a kind of heated platform, and is always to be found in Chinese inns in Northern China, and probably also in every private Chinese dwelling-house in that part of the empire, but never in the southern part. This platform is built of brick, and is as large as two or more common bedsteads, so as to accommodate several persons, if necessary. It is about two feet high, covered over on the top, usually, with large and thin red bricks, so as to present a smooth and neat-appearing surface. Instead of being solid, the interior of the platform is permeated by a tunnel or flue, beginning at one side or end, and passing back and forth in its interior, and finally ending in a chimney on an opposite side or end. A short time before this platform is to be used as a bedstead or sleeping-place a small quantity of dry fuel is set on fire in the accessible part of the outer extremity of the flue. Usually a small armful of the dry stalks of the sorghum (Barbadoes millet) is put into the orifice and then ignited. The flame, hot smoke, and heated air pass along, back and forth, in the flue in the interior of the platform, and finally goes forth into the chimney. The kang is warmed in this way. The traveler places his mattress and the bedding or blanket he has brought

with him on this hard and slightly-heated platform, and retires to rest at his convenience.

I have been thus minute in describing the methods of locomotion and the accommodations for sleeping in common use in Northern China, because they are such as are necessarily employed by travelers, whether native or foreign, whether missionary, merchant, or mandarin; unless, indeed, they travel by boat, which can be done only to a very limited extent, and in the warm seasons of the year, or unless they travel by sedan, which is not common, and very expensive and tiresome.

Our muleteer had been employed by the English to drive a cart filled with luggage or provisions several years previous to the time of my making my visit to Peking, during the march of the allied English and French forces on the capital. He enlivened the tedium of our way by occasionally referring to the events which took place along the route, and by describing the consternation and discomfiture of the Tartar cavalry when charged by the troops or attacked by the cannon and shell of the allies. As we passed along near the battle-field in the vicinity of the village Chang-Kia-Wang, he pointed out the different positions of the combatants as well as he was able to do. He informed us that he was not far distant with his cart at the time of the engagement, but felt no personal fear. Notwithstanding the great disparity between the numbers engaged, the Chinese and the Tartar troops being vastly more numerous than the forces of the allies, they quickly became panic-struck and demoralized, and fled in dismay from the field.

Although I had spent nearly one third of my life in China, and had visited the principal cities on the sea-board accessible to foreigners, I expected to find an improved style of civilization at the capital. It was therefore with feelings of considerable interest that I approached within sight of the walls of Peking, from an easterly direction, about nine o'clock on the morning of the 4th of March. Among the first objects which attracted my attention as we came near the gate through which we entered the city were a number of camels lying down and quietly chewing the cud while awaiting the reception of their burdens. None of these animals are to be found in the southern portions of the empire; but, during my visit at



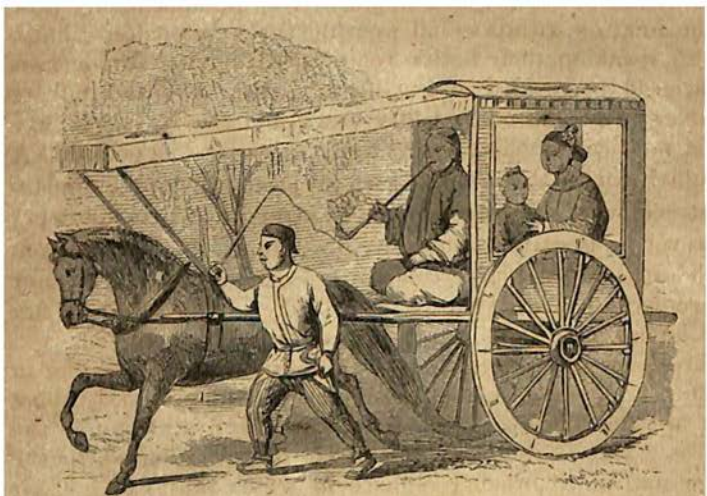
PART OF THE WALL OF PEKING.

the capital, I doubtless saw several thousands engaged in transporting coal to the city from the mines lying on the west of it, or carrying goods into the country situated on the north and the west.

Peking has been called by some one a "*city of magnificent distances.*" Every thing seems to have been planned on a large and liberal scale. The streets are wide, the main ones being several times wider than the main streets in large cities in Southern China. Peking is divided into two parts, usually called the *Tartar* and the *Chinese* cities. The former is also referred to as the "*northern*," the latter the "*southern*" city. The wall which separates them forms the wall on the southern side of the Tartar, but only a part of the wall on the northern side of the Chinese city, the Chinese being broader than the Tartar city. The dividing wall is quite high and broad, having in it three large gates, which are open from early dawn to dark. These gates lead into, or rather open upon the three principal streets in both the northern and southern cities. Several of the large and principal streets in both cities run east and west, and others run north and south, crossing each other at right angles. The city walls are about thirty feet high, more or less, and are kept in good repair, which can not be truly said of most large Chinese cities at the present day. The residences of the better class of citizens are ample, well built, in a Chinese sense, and have spacious court-yards—from the street generally presenting but a very indifferent and even

shabby appearance. Usually the best houses are concealed from the view of the traveler in the public street by a high wall.

Few sedans borne on the shoulders of men are seen at Peking; but one-horse carts, some of which are quite neat-look-



CART OR CAB DRAWN BY A MULE OR PONY.

ing, are very numerous, and not expensive. Large numbers of these Chinese cabs are to be found standing at various unoccupied places in all sections of the cities, and at all hours of the day, awaiting employment. They constitute the best way of traveling from one part of the city to another, and are almost a necessity to residents, as well as to strangers or visitors. They can be hired per day for the small sum of sixty or seventy cents, including the wages of the driver.

The Pekinese do not seem as excitable, curious, and inquisitive as are the Chinese in the southern portions of the empire. They generally appear to be occupied each with his own affairs, and to pay but little attention to foreign visitors, and to care but very little for them in any sense except they may be able to make them a means of pecuniary profit. This fact may be partially accounted for by the circumstance that the inhabitants of Peking have been accustomed for centuries to see strangers from various foreign countries, who visit the cap-

ital, bringing tribute, or for purposes of trade or religion. One may see in the streets of Peking *Thibetans* from the distant West, and *Coreans* from the distant East; *Mongolians* from the vast deserts lying on the west and northwest of China Proper, and *Manchurians* from the country to the north of the empire, the original home of the Manchu family now on the DRAGON THRONE—all wearing their national costumes, and all speaking their native tongues. Roman Catholic missionaries have resided at Peking in greater or less numbers for over two hundred and fifty years, and the Russians have had a political embassy there for a considerable period. A foreigner, conducting himself with propriety, may perambulate the streets without being annoyed by crowds of idlers following wherever he goes, or running by his side. The citizens seem much less saucy and impertinent or insulting in their demeanor and remarks toward visitors from foreign countries than are the Chinese in any other large city which I have visited.

The Pekinese, as well as the Chinese generally, residing in the northern part of China, are much more hardy and robust than are the Chinese living in the southern portions of the empire. This is doubtless owing, in a great degree, to the colder and more bracing climate in which they live. Their food is more hearty and nourishing than the food of the people in the south, less rice and less fish, and more wheat, corn, millet, as well as more beef and mutton, being used. Whatever be the natural causes, they undoubtedly are superiors to their fellow-countrymen at the south as regards stature, strength of body, and general appearance.

As respects the extent of the capital, let it suffice to say that the wall around the northern city, as I was informed, measures *fourteen miles*, and that the wall around the southern city measures *ten miles*. If the wall which is common to both the northern and the southern cities be three miles in length, the outside wall around the capital would be twenty-one miles in extent. Some of the suburbs are extensive.

The population of Peking, Chinese and Tartars, is usually estimated to amount to at least two millions. The capital ranks for populousness, as every intelligent school-boy knows, as one of the three largest cities in the world, viz., London, Peking, and Jeddo.

The foreign legations of the United States, Great Britain, France, and Russia, are located in the southern part of the Tartar city, and near each other. They are all probably less than half a mile from the wall which surrounds the *Sacred City* containing the Imperial palace and grounds devoted to the use of the Imperial family. The hospital, under the charge of a physician connected with the London Missionary Society, is on the premises belonging to the British Legation. Most of the Protestant missionaries, English and American, have been glad to secure locations not very remote from the same part of the northern city.

THE IMPERIAL WINTER PALACE AT PEKING.

The experience of the foreign residents goes to show that the climate of Peking is healthy and invigorating. The vicinity of the partition-wall between the Chinese and the Tartar cities to the foreign legations makes recreation by walking practicable even for ladies and children, though they live in the midst of two millions of people; for they, as well as other foreign residents, have ready access to the top of the wall, where they may take the air and promenade as often and as long as they please. Large numbers of trees are scattered over the city in all directions, and these give in the summer season a rural aspect to the scenery as viewed from the cen-

tral wall, and add much to the pleasure of a promenade. From this wall several imperial palaces can be seen; some of them look finely in the distance. Walking in the streets for recreation and exercise is almost impracticable on account of the absence of sidewalks, and on account of the dust and the crowds of people, and the multitude of carts which are encountered there at all hours of the day, except in rainy weather, and except very early in the morning.

The Hon. A. Burlingame and Sir Frederick Bruce, respectively American and British ministers to China, and the ministers of France and Russia, were in friendly relations with the Chinese government. Their presence at the capital did not seem to disturb the equilibrium of the empire, and occasion any special annoyance, as many predicted and feared. The party in power at Peking was favorable to foreigners. The head of this party was Prince Kung, a near relative to the

PRINCE KUNG.

youthful emperor. He is also one of the regents who have in charge the affairs of state during the minority of the "Son of Heaven." He is a man of acknowledged ability and strength of character. As long as his counsels are followed in the ad-

ministration of the government relating to foreign countries and foreign interests, there doubtless will be no serious misunderstanding or difficulty.

Among the objects of interest which I visited during my visit at Peking are the Astronomical Observatory, the old Portuguese Burying-ground, the Russian Cemetery, and the Temple of the Great Bell.

This observatory was erected nearly two hundred years ago, in the first part of the period during which the present family has occupied the imperial throne. It is situated near the south-eastern corner of the northern city, and is built partly on the wall. I was struck with surprise on beholding the excellent workmanship and the remarkable skill displayed in the construction of the globe of the heavens. It was made of copper, and is about seven feet in diameter, and is mounted on a fine standard or frame-work of copper. Many of the principal stars and constellations are represented in a very neat manner by copper figures fastened to its surface, the figures being of various sizes, denoting stars of various magnitudes. In all there were eight pieces of machinery for estimating the distances, the movements, the sizes, etc., of the heavenly bodies. One of them, as I was afterward informed, came from France. One of these was about fifteen feet high, and made of copper like the rest. They were all exposed to the open heavens, on the top of a level and substantial platform, and all exhibited great skill in their construction, considering the time, place, and other circumstances of their manufacture by Verbiest and his associates, the Roman Catholic missionaries, chiefly in the reign of Kanghi, the second emperor of the present dynasty. The platform was surrounded by a heavy iron railing.

The Jesuit Burying-ground, often called the old Portuguese Burying-ground, is situated a short distance outside of one of the western gates of the Tartar city. It was with a deep and sincere interest that I looked upon the large white marble tomb-stones of the Roman Catholic missionaries who exerted such a great influence at Peking during the latter part of the Ming dynasty, and the former part of the present Tartar dynasty. There were some eighty or ninety tomb-stones in all. Some had inscriptions in Latin, Chinese, and Manchu. I remember to have seen the old, weather-beaten marble tomb-

stones erected to mark the resting-place of the mortal remains of Ricci, Schall, Verbiest, De Sousa, and others noted for their part in the missionary and scientific labors which were performed at Peking two centuries ago. I also noticed two fine large monuments of white marble sacred to the memory of Xavier, the Jesuit apostle of the East, and of Joseph, the husband of Mary. Joseph is the patron of Roman Catholic missions in China. These stand, the one on the right-hand and the other on the left hand of the front gate to the cemetery as it is entered from the street.

The Russian Burying-ground, situated a short distance outside of the most eastern gate, on the northern side of the northern city, possesses a melancholy interest to foreign visitors at the present time, for it contains the small and plain monument, "*Sacred to the memory*" of Captain Brabason, Lieutenant Anderson, and eleven others, who, with a number of soldiers, were treacherously taken prisoners by the Chinese while under the protection of a flag of truce, on the 18th day of September, 1860. These subsequently sank under the cruel tortures to which they were subjected by the native authorities into whose hands they fell. In front of the monument are five small mounds, which indicate the graves of those whose bodies were recovered after the surrender of Peking to the allied English and French forces. *Peace to the dust of these brave and unfortunate men!*

The Temple of the Great Bell is located about three miles to the north of the western gate, on the north side of the northern city. The road to it was exceedingly dusty the day I visited it, and I nearly regretted the attempt to find the temple before I reached it. But after I had seen and examined the bell I felt most amply repaid for all the dust and fatigue I had encountered. It is really a great wonder of art, and decidedly the greatest monument of genius and skill I have seen in China. The lower rim is about one foot thick. Its diameter is about fifteen feet, and its height about twenty feet. The apparatus attached to it for the purpose of suspending it measures about eight feet in height, consisting of eight immense staple-like pieces of brass or copper one foot in diameter, four of which are said to be welded on the top of the bell. An attendant priest informed me that the

bell weighed 84,000 catties, which would make it equal to 112,000 pounds. It is covered, both *within and without*, with perfectly-formed Chinese characters. The fixtures by which it is suspended, and the lower rim, have characters (Chinese and Manchu) cast upon them. The priest told me that the contents of eighty-seven sections of the sacred books of the religion of his order constituted the characters found upon this immense bell. The wonder is how the body of this instrument, weighing undoubtedly nearly, if not quite 100,000 pounds, and so completely covered, both on its inside and on its outside, with perfectly-formed Chinese characters, *could have been cast at once*, as it must have been. This wonderful bell was made in the reign of Yungloh, one of the emperors of the Ming dynasty, which ended in 1643. The temple was thronged by idle boys and men, who ascended a staircase by which they reached the second story, whence they could look down on the bell, and whence they had endeavored to throw the copper coin in use at Peking through a small hole in the top of it. A large number of the coin was lying about on the ground under the bell. It was considered as belonging to the temple, to be spent in buying incense and candles for use in it. It was a saying that those who succeeded in throwing their coins through the orifice would certainly succeed in their pursuits in life.

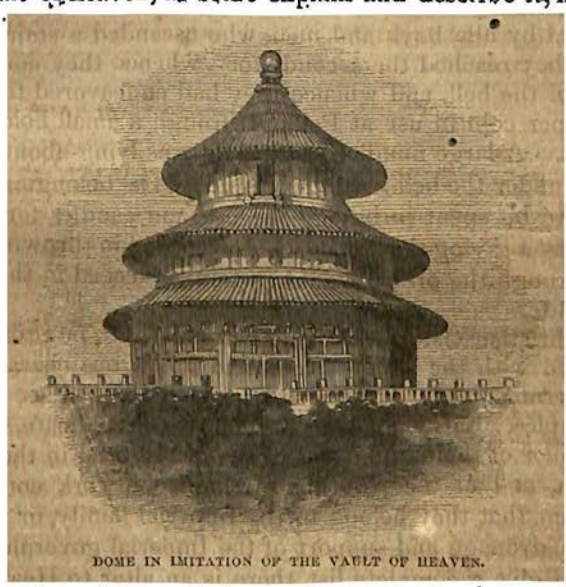
The Christian visitor at Peking can not fail to be profoundly impressed with the superstitious and idolatrous character of the government of the present dynasty. He will see numerous temples, altars, monasteries, etc., which indicate, by the *yellow color* of their tiling, and of the bricks used in their construction, and of the painting of the wood-work connected with them, that they belong to the Imperial family, or are under the patronage and support of the Imperial government.

Not to give a complete list, there is an altar to Heaven, an altar to Agriculture, an altar to Earth, an altar to the Sun, and an altar to the Moon. All of these altars, and the premises connected with them, are on a grand and magnificent scale. I am quite unable to give a description of the altars visited which is adequate to them and satisfactory in itself, nor shall I attempt more than a meagre outline.

The altar to Heaven is situated in the southeastern part of

the southern city, and is surrounded by a wall fifteen or twenty feet high, and about three miles in extent. Along the southern portion of the premises, and running from east to west, there is a broad straight avenue or carriage-road, nearly or quite one mile in length, the sides of which are shaded by large trees, kept in good repair. The whole inclosure in many respects resembles an extensive park, and has large shade-trees planted in rows at regular intervals. It contains several large and magnificent buildings—magnificent in a Chinese sense—devoted to various purposes, and used only on state occasions by the emperor himself, or by members of the Imperial family.

The pavilion to Heaven, or the lofty dome in imitation of the Vault of heaven, as some explain and describe it, is really



DOME IN IMITATION OF THE VAULT OF HEAVEN.

a fine-looking object. It is circular, and, as the keeper of the grounds informed me, was ninety-nine feet high, consisting of three stories. It is erected on the centre of a magnificent platform, constructed of white marble, twenty-five or thirty feet high. The top of the platform is reached by ascending three flights of marble steps from any one of four sides, corresponding to the four cardinal points. At the head of the

first and of the second flight of steps is a fine flat terrace running around the platform, each terrace being some twenty feet wide, and protected by a white marble balustrade, in some places elaborately, if not elegantly carved. The outside of the pavilion, and the tiling on its top, are of a deep blue color, in imitation of the azure vault of heaven. It is the finest and most imposing structure, especially when beheld from a short distance, which I have seen in China.

The interior of this pavilion is devoted to the worship of the chief god of the Tauist religion, "*the Pearly Emperor Supreme Ruler*," by the Chinese emperor himself, as I was distinctly informed by the keepers of the premises. Their statement is corroborated by the inscription in Chinese to be found upon the tablet which is used on the occasion of the emperor's worshiping. Some foreigners, however, seem to believe that the worship is *designed* to be given to "the Supreme Ruler of the Imperial Heavens," or, as the Chinese expression is rendered by others, "the Ruler on High of the Imperial Heavens"—that is, *as they understand the subject*, Heaven, or the true God. Few, however, believe that the Chinese emperor worships the true God. A small tablet, having the usual title of the chief divinity of Chinese Rationalism, Yuh Hwang Shang-Ti (according to the spelling of the Mandarin pronunciation), inscribed upon it in large gilt characters, is placed in a chair standing on the throne erected in the northern part of the interior. On the right and on the left hand sides of the room are placed seven or eight large and elegantly-carved chairs, which are used to hold tablets representing the deceased emperors of the dominant dynasty during the time occupied by the living emperor in burning incense before the tablet of the Supreme Ruler, the Pearly Emperor, and in performing the prescribed acts of worship. The spirits of the deceased emperors are supposed to be present as worshipers, not as objects of worship, during the ceremonies of the occasion. I was told by the men who belonged to the premises, whether correctly or incorrectly I can not affirm, that sacrifices are offered three times yearly to the Pearly Emperor, Yuh Hwang Shang-Ti, consisting in part of eleven bullocks, twelve rams, three swine, two deer, and twelve hares. Near by is an immense furnace, in which the carcass of a bullock is consumed as a kind of

burnt-offering while the others are being offered whole as sacrifices. I noticed ten immense iron open-work censers or furnaces, each large enough to hold several barrels, where mock-money was burnt in large quantities at the proper time during the ceremonies.

The altar to Heaven is located some distance to the south of the Blue Dome, representing the vault of heaven, just partially described. It is also circular, having two terraces, each reached by flights of nine marble steps, and surrounded by white marble balustrades, etc., similar in some respects to the terraces and balustrades belonging to the dome to heaven. There is, however, no pavilion or building on its top. It is level, and entirely open to the heavens. The platform which constitutes the altar to Heaven is considerably smaller than the level surface on which the pavilion and dome to Heaven is built, being only about twenty-eight paces across. Near it is an immense furnace for consuming a whole bullock, and twelve large, coarsely-made open-work iron censers or furnaces for holding mock-money while burning. There are also several magnificent large copper censers, used for containing incense. The altar is surrounded by four walls; the innermost one is circular, and the others are square or right-angled. Each of the two innermost walls have three openings on each of the four sides, north, east, south, and west. In each of these openings is erected a splendid lofty arch or portal of white marble, elaborately carved or chiseled, making twenty-four arches in all. The bricks used about the altar and the walls are glazed and colored; the *yellow* color predominates. White marble is lavishly used in constructing several palaces and outbuildings, the walls, altars, etc., giving, in connection with the glazed bricks and tiling, a neat, costly, and elegant appearance to the immense inclosure.

The altar to Agriculture is situated to the west of the altar to Heaven, in the southwestern portion of the southern city. The premises are somewhat smaller than those connected with the altar to Heaven, but, like it, abounds in large trees, set out in regular order. The altar itself is square, and only one story high. On it and near by are eight immense brazen censers, of most excellent workmanship. I visited the building which contained the tablets to the gods of mountains, the god

of the ocean, the god of the wind, the god of thunder, the god of rain, and the god of the green grass and the green stalks of grain. The butchery, where six bullocks, six swine, and five sheep are slaughtered twice per year, as I was told, to be offered up in sacrifice to these gods, was pointed out by the keepers of the premises as an object worth notice. As another object of special interest, they showed me the building in which were deposited, when not in actual use, the implements of husbandry used by the emperor and by the princes of the empire, in the spring of each year, while setting an example to the agricultural class of the people by personally engaging in plowing, sowing, etc. The Imperial plow, seed-planter, rake, bucket, etc.—that is, those implements actually devoted to the exclusive use of the emperor himself, were of a bright *yellow* color, while those used by the princes of the empire on the same occasion were of a bright *red* color. The two plots of ground where the emperor and his princes engage in the rural employments of plowing, planting, sowing, etc., in the presence of the grandees of the empire, are situated near the altar to Agriculture, where sacrifices are offered. I went into one of the palaces devoted to the use of the emperor during his visit to these premises. The ceiling of the roof, which could be seen from below, was covered with numerous gilded paintings or pictures representing the five-clawed dragon, the special emblem of Imperial power. These premises, considered as a whole, were much inferior to those which contained the altar and the dome to Heaven.

The altar to Earth is located not far from one of the gates of the northern wall of the northern city, and outside of it. The premises are spacious, and kept in good order. Many large trees are planted in regular rows. The altar consists of two terraces—that is, one built upon the other. The topmost one is reached by two flights of steps, each flight about six feet high. The terraces are faced on the sides with yellow glazed brick. The upper surface of the altar is covered with square smooth slate-colored brick, each about two and a half feet square. The altar is surrounded by a deep, narrow dry moat, bricked up neatly on the sides, and also by walls. The two innermost ones are yellow. Sacrifices to earth are made once a year by the emperor or by his proxy, using, as I was

informed by the keepers of the premises, one deer, two hares, nine bullocks, six sheep, and six swine. This altar, and the buildings, etc., connected with the premises, rank next in beauty and magnificence to the altar to Heaven and its surroundings—speaking only of the comparative appearance of the altars which I visited. When too late to visit it, I was told of the existence of a splendid altar to Light, located in the Sacred or Inner city. I saw a photograph of it, and judged it to be only inferior to the altar to Heaven. As our company was leaving the premises devoted to the altar to Earth, we saw a wild fox roaming about, stopping occasionally to gaze at us. The keepers considered the presence of the fox an omen of good, and on no account would consent to have it hunted and killed.

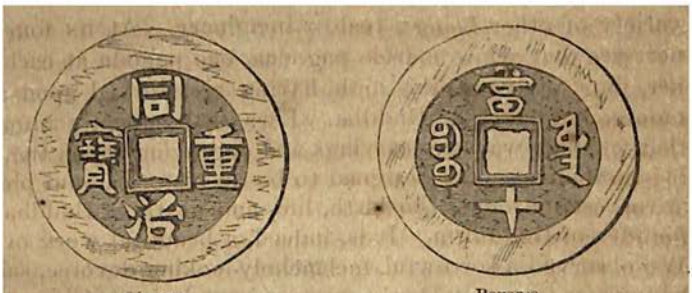
The altar to the Sun is situated some distance to the east of the Tartar city, and outside of one of the large gates on that side of the city. I had a good view of it from the wall of the city. The altar to the Moon is located outside of the west wall of the Tartar city, corresponding nearly to the situation of the altar to the Sun on the east. It is approached by a magnificent broad avenue of about a quarter of a mile in length. There was nothing which I saw in the premises which deserves a special notice, as compared with the premises of the other altars visited.

There are two immense Lama temples, or monasteries, at Peking, one a short distance to the north and the other a short distance to the south of the northern wall of the Tartar city—that is, one inside and one outside of it. They abound with yellow-colored tiling, bricks, etc., showing that they are connected with the reigning family, or with the Imperial government, yellow being the Imperial badge or color. It is reported in Peking that the members of the reigning family, as private individuals, are worshipers of the Living Buddha, the head or principal of the Lama religion. The priests in these establishments also worship the Living Buddha, whose residence is in Lha-Ssa, the capital of Thibet.

The premises of the Lama temple outside the city contain a colossal monument made out of white marble. It must have cost an immense sum of money and an immense amount of labor. It is covered with images of Buddha, and a large

variety of other beings, real or imaginary. At its four corners are four white marble pagodas, one pagoda at each corner, four or five stories high, having also carved upon them numerous images of Buddha. I was subsequently informed that, in some way, the carvings and engravings upon the marble monument were designed to be an historical and pictorial representation of the birth, life, and death of Buddha, the founder of Buddhism. It is, indeed, a beautiful work of art. We observed a sorrowful, melancholy-looking devotee, said to have come from outside the western boundaries of China proper, engaged in performing his devotions toward the monument. He prostrated himself flat on the ground, and while in that posture struck the ground with his forehead, muttering half aloud some formulas, and removing at the termination of each prostration and repetition one of the beads which he wore around his neck along the cord upon which they were strung, thus keeping an account of the number of his so-regarded meritorious prostrations and repetitions.

The Lama monastery inside the city, I was told, was large enough to accommodate three thousand persons. The premises are indeed very spacious, and the buildings large and numerous. As a general remark, the temples, or the buildings devoted to idols, and where more or less numerous and imposing ceremonies of worship are performed, connected with these premises, resemble very much the common Buddhistic temples to be found every where in the south of China. There is an immense image of Buddha in one of these buildings, about sixty feet high, said to be the largest idol in China, perhaps in the world. I failed to get a sight of it through the evasion or mendacity practiced by the priest who kept the keys of the building. He engaged to bring the keys on my promising him a reward, and went off professedly for them, but did not return. The priests had just finished their afternoon worship, and were dispersing to their rooms, when I arrived there. They wore very ample breeches of a deep red color, and, instead of a coat, had something like a red blanket thrown over their shoulders. Some of them were engaged in gambling with the large Peking cash. Some of the Mongol priests had on ash-colored clothing, and others had yellow cotton or silk garments. It is currently believed that these Lama establish-



Obverse. Reverse.

FAC-SIMILE OF THE LARGE PEKING CASH (worth about 400 to a dollar).

ments are principally supported by moneys received from government. There seemed to be no indication of poverty, every thing being kept in good repair.

The facts which have just been mentioned relating to the various altars and the sacrifices made upon them, and relating to the Lama monasteries, go to prove that the present Tartar government is very superstitious and idolatrous, and also that the annual expenses connected with this official or governmental superstition and idolatry are immense.

While at Peking I was much interested in my visit to the temple erected for the worship of Confucius. This temple is situated near the large Lama monastery which has been referred to, in the northeastern part of the Tartar city. A tablet representing the sage, but no image, is used. The temple proper is not very large, but the abundance of gilding, yellow tiling, yellow painting, and yellow bricks connected with it and the outbuildings and pavilions, combine to give the premises devoted to the worship and honor of Confucius a splendid and magnificent appearance. In one of the outbuildings there are shown to the inquisitive stranger ten stone drums—that is, ten stones cut out in the shape of drums. These are affirmed to have been made about three thousand years ago. They indeed exhibit marks of great antiquity, but it is doubtful if they are as old as it is claimed. On the outside of them there are engraved, though not very distinctly, a large number of Chinese characters, in one of the forms or styles of writing used in very ancient times.

Near the Confucian temple is a building which I shall designate as the Imperial pavilion. This pavilion and its imme-

diate surroundings constitute some of the most interesting objects to the foreign visitor. In this pavilion, which is two stories high, is a throne from which the emperor is accustomed to confer certain honors upon certain competitors who have successfully striven for literary rank and fame. The table before the throne was covered with dust nearly one eighth of an inch thick at the time of my visit. Still, the elaborate carving on its legs was visible through the dust. The ceiling overhead was richly or gaudily painted with representations of the five-clawed dragon. Near by the pavilion was the large hall where the candidates who have competed successfully for the third literary degree, meet together to compete at another examination in the presence of the emperor himself. To come out first best from this literary arena, and to be honored by special personal attention on the part of the emperor, is the realization of the highest literary honor attainable in China.

On two sides of the Imperial pavilion, under two long and low corridors, are arranged about two hundred immense granite tablets, each seven or eight feet high, and of proportionate width and thickness. On these are engraved the entire contents of the thirteen books which constitute the Chinese Classics. The characters are neatly cut on the two sides of the tablets. On these extensive premises, besides the two hundred tablets, there is an immense amount of white marble used for honorary tablets, posts and pillars, balustrades, etc., which, in connection with the numerous buildings, contribute to give to the place a neat and attractive appearance.

There is a large Mosque located on Ox Street, in the western part of the southern city. It had recently been repaired, and seemed new. It was originally built and presented to the resident Mohammedans by an Emperor of China who reigned nearly two hundred years ago. The recent repairs, it was affirmed by some priests belonging to the establishment, cost the large sum of thirty thousand dollars. The main room consisted of over forty apartments, as the Chinese reckon, and was very long, wide, and low. Some of the Arabic inscriptions found over the principal doors were read off at my request by these priests, showing that the language in which the Koran was originally written is understood by a few, at least, of the many followers of the false prophet in China. This

mosque is the largest and the most wealthy of the several mosques in the capital.

The Roman Catholic missions are strong and flourishing at Peking. They seem to be under the special protection of the French minister. They have a large and well-conducted school, where the most promising Chinese converts are trained for the Romish priesthood, taught Latin, etc. I did not succeed, as some Protestant missionaries have succeeded, in gaining access to this school, or to the interior of the largest Roman Catholic church and monastery in Peking; I only saw the exterior of the church, and heard those inside of it chanting in concert. It appears that the magnificent church erected within the precincts of the Sacred or the Yellow city during the reign of Kanghi, in part by moneys given by himself, and described by Huc in the third volume of his "Christianity in China," had long ago been confiscated by the Chinese government, and demolished, after the Jesuits came into dishonor at court. On the premises several smaller buildings had been erected. These extensive and valuable premises had been reclaimed in accordance with the provisions of the recent French treaty, and possession of them had been given to the Roman Catholic missionaries at present in Peking. I was politely shown over a part of the premises by two French priests who dressed in Chinese costume. They took me to a small chapel, on the walls of which were suspended eighteen or twenty pictures of saints, etc., and where an altar had been built for worship. I was informed that it was the intention to commence the erection of a large and splendid church on these premises without long delay. As I could not speak French, and as these priests could not speak English, we had recourse to the Mandarin dialect, which we all happened to know. One of these gentlemen had but recently arrived at Peking, having come from one of the remote provinces in the southwestern part of the empire to represent the facts relating to the murder of a Roman Catholic priest there by the officers of government, and to obtain redress therefor at the capital. He intended to return before many months to his distant field of labor. Previous to my visit at Peking, and while I was at Tientsin, I was informed by a man who said he was a Roman Catholic, and dwelt at the capital, that there were thirty for-

eign priests there, and that the number of native converts there was very large. It is not probable that there are quite thirty foreign priests stationed at the capital, though there may be that number in the province of Pechili, in which Peking is situated. Besides the priests at Peking, there are six or eight foreign Sisters of Mercy, who arrived at Tientsin in the fall of 1862—destined for the capital of the empire.

The importance of sustaining Protestant missions at Peking must be manifest, in view of the various facts which have been advanced, showing the superstitious and idolatrous character of the Imperial government, and, by inference, the moral condition of its vast and varied population.

Lamaism (also called Shamanism), the form of Buddhism which prevails principally in Thibet and Mongolia, has representatives at the capital, as has been remarked. Chinese Buddhism, or the form of Buddhism which is so popular in Southern China, has not a few adherents in Peking. Tauism, or Chinese Rationalism, abounds there more than in the south of the empire. Should not these forms of error be met and exposed thoroughly at the capital by the teachers of Protestant Christianity?

Should not the delusions of Mohammedans, established there for centuries, be dissipated and counteracted, as far as man can do it, by the expounders of a pure and spiritual Christianity?

Roman Catholic missionaries being established and protected there in the exercise of their religious and ecclesiastical functions, is it any thing more than fair and equal that Protestant missionaries should be stationed and protected at the capital in the exercise of their religious privileges and duties? Is it not as important that the Christianity of Protestant England and America should have its defenders and its teachers at Peking, as that the Christianity of Roman Catholic France should have its defenders and its teachers there?

Peking is the political and the literary centre of an empire which contains one third of the human race. Officers of high rank, from all parts of the eighteen provinces, receive their commissions from Peking; and many of them are obliged to visit the capital in person before they are eligible to the highest offices of government in the provinces. Candidates for the

third and higher literary and military honors are also required to "ascend" to Peking from even the remotest portions of the remotest provinces before they can compete for these honors. The Imperial college, the Hanlin, is located at Peking, having for its inmates some of the successful competitors before the emperor, coming from each of the eighteen provinces, and waiting there, in the discharge of various literary duties, until they shall be called to enter upon the mandarinate somewhere in the empire. Now is it not highly important that these classes of influential and intelligent men should have access to Christian scholars from Western lands, and to the Christian literature originally from Western lands, teaching them "the truth as it is in Jesus" regarding God and the Savior, the soul and eternity?

Taken in connection with these thoughts is the prominent and interesting fact that the common language spoken at Peking is intelligible for several hundred miles in southern and southwestern directions. The Mandarin, or court dialect (that spoken by officers of government), is the common dialect for all classes of the Chinese people in several of the northern and the western provinces of the empire. In this respect there is a vast difference between Southern and Northern China. In Southern China there are numerous local dialects, intelligible only over a small district of country, and by a comparatively small number of people. But at Peking, the missionary speaking the Mandarin dialect can not only be understood by the two millions of its inhabitants, but also by visitors from nearly, if not quite one half of the entire empire. It is also spoken more or less perfectly and extensively by Thibetans, by Mongols, by Manchurians, by Coreans, and by people from other neighboring nations who come up to the capital for purposes of trade, or as religionists, or as tribute-bearers, or on embassies, etc. As a centre for the preaching of Christian doctrine, and for the distribution of Christian books and tracts in Chinese, the importance of Peking can hardly be overestimated.

INDEX.

A.

Abstaining o. converts from blood and from meats offered to idols, ii. 388–391.
Acquisition of the Chinese language, why difficult, i. 62–64; ii. 419.
Addresses of native helpers practical and faithful, ii. 409, 410.
Admittance fee to theatricals, none, ii. 296.
Adoption of a girl *versus* grafting, i. 114, 115; of an heir to a childless eldest son, ii. 226; mutual, of men as brothers, 228; pretended, of a child, 229.
Advantages of not eating beef, ii. 189.
Advertisement of meritorious ceremonies, i. 195.
Advertising medium, a gobetween is an, ii. 135.
Adviser or teacher of mandarins, i. 325.
Affirmative reply from the gods or the dead, how indicated, ii. 108.
Age, becoming of, i. 138; divining by one's, ii. 341, 342.
Agency of gobetweens in transacting important business, ii. 136, 137.
Agreement concerning lepers and others made by the head men of the former, ii. 258; beggars, etc., 261–263.
Agricultural and domestic matters, i. 41–64.
Agriculture, altar of, at Peking, ii. 455; address on, by mandarins, i. 52, 53.
Altar for the tablets of extinct families, ii. 228; to Heaven, at Peking, 452–455; to Agriculture, 455, 456; to Earth, 456, 457; to Light, 457; to the Sun, 457; to the Moon, 457.
Ambiguous oracles, ii. 110, 114.
American slavery worse than Chinese slavery, ii. 213.
Amulets, relating to evil spirits and unlucky influences, ii. 307–318; of the five happinesses, 323.
Ancestral dead worshiped annually at their tombs, ii. 45.
——— halls, i. 225–230; visit to, 230–235.
——— tablet worshiped by bride and bridegroom, i. 86, 93, 96; dotted, 207, 208; origin of, 217; description of, 220–222; two kinds of, 220–222; worshiped for three or five generations, 223; time and manner of worshiping, in families, 223–225; annual worship of, in hall of ancestors, 228, 229.
——— tablets of a father fall to his eldest son, ii. 224.
Ancestors, a method of honoring deceased, ii. 372; established periods for worshiping, 388; worship of, an obstacle to the spread of the Gospel, 424.
Ancient coin, used as a charm, i. 121; ii. 308; concerning, 145.
Anecdotes concerning precocious youth, i. 444–447; concerning indigent students, 448–452; concerning filial and dutiful children, 452–459. *See* "Story."
Anger of some god, disease caused by the, i. 146, 147.
Animal food, merit of abstaining from, ii. 183–186.
Animals to which the dead belong propitiated or bribed, i. 194, 195; images or pictures of, worshiped, 287–293; number of, annually offered in sacrifice to Confucius, 368; vows relating to lives of, ii. 180–182; kites made in shape of certain, 70, 71; proverbs about, 269, 270; pictures of five, frequently used as a charm, 316; omens derived from, 327–329; twelve, used for chronological purposes, regarded as charms, 317, 331, 341, 342; ornaments in shape of various, worn by women, 374, 375; sacrificed by the emperor in worship at Peking, 454–457.
Ankles, squeezing the, i. 337.
Anniversary of a parent's birth or death celebrated, i. 190.
Annual customs and festivals, ii. 18–90.
Antidote for the vice of opium smoking, ii. 361.
Apprentices, customs relating to, ii. 157, 158.
Arabic read by Mohammedan priests at Peking, ii. 460.
Arbitration by lot, ii. 384, 385.
Archery employed in military competitive examinations, i. 439–442.
Archpatriarch or chief of a clan, ii. 227.
Arranging a sacrifice to the dead *en route* to the grave, i. 203, 204.
Arresting and chaining one's self, i. 312.
Arrow of a powerful god, inviting the, i. 145, 146.
Arrows used as a charm, ii. 311, 312.
Artemisia, singular use of, ii. 54, 55.
Articles of food, principal, i. 45.
Ascending a ladder of knives by a priest, i. 153.
Ashes of lettered paper, how treated, ii. 169; of mock-money, singular use of, 278; of charms on yellow paper, a specific against evil spirits, 308; of diabolical charms, drank by the victim, 319, 321; of picture denoting harmony drank to produce reconciliation, 326.
Asking for her shoe, custom called, i. 102; "Mother" for a shoe, 115; "Mother" for a flower, 116.

Ass used on carts and wheelbarrows in Northern China, ii. 438–440.
Assistants, two, of the goddess of sailors, i. 264; of certain gods seen in idol procession, 284–286; of Heaven, when worshiped, ii. 397, 398; native, a new and distinct class, 413.
Associations, scriptural and historical, influence of, on the Church, ii. 433.
Astronomical observatory at Peking, ii. 450.
Asylum for the blind, deaf, lunatic, etc.; none at Fuhchau, i. 60; native foundling, ii. 171–174; leper, 254–259.
Atonement, Chinese ignorant of the doctrine of, ii. 398, 399.
Attachment to the cue more apparent than real, ii. 244.
Autumn, concerning the, ii. 16.
Autumnal festival, ii. 64–70.
——— sacrifice to ancestors, i. 229; to Confucius, 354, 362–365.
Autumns, birthdays of the empress called one thousand, ii. 218.
Awards of killing the buffalo, book on the, ii. 190–192.

B.

Bachelor of Arts, who may compete for degree of, i. 384; becoming a, 393; privileges of, 393; how governed, 397.
Bachelorship, literary, purchasable, i. 394.
Backing the book, i. 378.
Bad luck often attributed to diabolical charms, ii. 321.
——— omens the first night after wedding, i. 90, 91; *i. e.*, unlucky words, when to be avoided, ii. 326, 327.
Badges of mourning, i. 183; of widowhood, 208; of national mourning, 371; of servitude to the Tartars, what are, ii. 243.
Balances, unjust, ii. 381, 382.
Bald-headed asses, term of reproach applied to Buddhist priests, i. 240.
Ball of iron or lead tied to a rope, how used by jugglers, ii. 280, 281; metal, swallowed by jugglers, 282; Chinese game of, 290; lion pursuing a, 290, 291.
Ballads, theatrical, the original composer of, ii. 292.
Balls of rice-flour used at the winter solstice, ii. 74, 75.
Bamboo, gambling by means of three slips of, ii. 284, 285.
Bamboding, i. 304, 385.
Bandaged feet of females, ii. 197–203.
Bands of music mentioned, i. 78, 80, 103, 105, 303, 304, 365, 366, 371, 400, 409, 410, 418; ii. 28, 210, 216, 369.
——— of play-actors numerous, ii. 295.
Baneful effects of opium smoking, ii. 353–355, 357, 358.
Banian city, Fuhchau called, i. 28.
Banishment beyond the frontiers, i. 339; three thousand li, 340; one thousand li, or for three years, 340.
Bank-bills not often counterfeited, i. 350, 351.
Banking, bank-bills, and cash, ii. 138–147.
Barbarians, term often applied to foreigners, ii. 420.
Bargain-money required by Chinese artisans, ii. 156.
Bat, a symbol of happiness, ii. 323, 325.
Bathing-rooms for spirits, ii. 99.
Battle of Chang-Kia-Wang, ii. 444.
Battle-door, Chinese game of, ii. 290.
Beads, string of, used by Buddhist priests, ii. 387; used by Mongolian devotee at Peking, 458.
Beans, parched, used as omens in cases of small-pox, i. 156.
Beating a gong when it thunders, i. 155; man's life, custom called, ii. 158; cut tinfoil by hand, 276.
Becoming of age, i. 188; security for a sick man, 149.
Bed and bedding of the Chinese, ii. 377, 378.
Bedstead, fastened on a, i. 391; or kang, used in Northern China, described, ii. 443.
Beef, demerit of eating, ii. 188–191; considerably used in Northern China, 447.
Beef-eaters, miserable fate of, ii. 189–191.
Begetting children while in mourning unlawful, i. 210.
Beggar, Chinese compared to a dumb, ii. 432.
Beggars, ii. 257–268; sometimes sleep in dilapidated dead-houses, 369, 370; and suppliants often kneel, 377.
Begging a flower of "Mother," i. 116.
Beheading, i. 337.
Bell, temple of the Great, near Peking, ii. 451, 452.
Berries of Western kinds not found at Fuhchau, i. 44.
Betrothal and marriage, miscellaneous practices and sentiments relating to, i. 98–112.
———, manner of, i. 65–69; managed by parents, 65; gobetween employed in, 65, 66; fortune-teller consulted in regard to, 66; cards of, 67; interchange of cards and presents at time of, 67, 68; story of the origin of the use of red threads in, 68, 69; customs observed between, and day of marriage, 69–78; of unborn children, 98, 99; reasons which justify breaking up a, 106; of foundlings, ii. 173, 174; binding, though deception is practiced by parents of the girl, 380.
Betting when gambling with a revolving pointer, ii. 285–287.
Bewitching influence of the opium pipe, ii. 356, 357.
Bible, many Chinese customs opposed to the, i. 375; and Chinese customs compared, ii. 363–393; doctrines often rejected as unsuited to the tastes and wants of the Chinese, 402.
Bidding the dead good-night, i. 180.
Bigotry of the Chinese an excuse for want of interest in their conversion, ii. 432.
Bills of banks payable on demand, ii. 141.
Binding the wrists of children when three days old, i. 121.
Birds let live, ii. 182; and slips of paper used in fortune-telling, 333, 334.
Birth, time of one's, used in fortune-telling, ii. 331, 340, 341.
Birthdays, celebration of, ii. 217–223; of divinities celebrated, 240, 249, 389; of the gods worshiped by lepers celebrated, 259; of gods and goddesses celebrated by theatricals, 298.

Biscuit-oranges, symbol of promotion in office, ii. 306, 304.
Black dragon, use of the term explained, ii. 338, 339.
Black-mail levied by servants, ii. 305.
Blasphemous title of the emperor, ii. 421.
Bleeding at the nose, superstitious efforts to cure, ii. 321.
Blind fortune-tellers, ii. 332.
Blindness feared as a punishment for irreverent use of lettered paper, ii. 168.
Block used in shoe worn by small-footed women, ii. 199.
Blood used as an article of food, ii. 388–391.
Bloody-paw ceremony, i. 117, 196.
Blowing the fist, game called, ii. 232, 233.
Blue dome, like the vault of heaven, in Peking, ii. 453–455.
Boar, one of the twelve animals, ii. 341.
Boarding-schools, importance of certain kinds of Christian, ii. 403.
Boards of office, six, i. 325, 326.
—— painted white, used for writing on, ii. 385.
Boat carried in procession, i. 279–283.
Boat-women beg cakes at New Year's, ii. 27.
Body, resurrection of the, ridiculed, ii. 402.
Bond-women in China, ii. 378, 379.
Bonfires, ii. 33, 43, 79, 80.
Bonnet not worn, ii. 375.
Book of Changes regarded as a charm, ii. 309.
Book-phrases and proverbs, ii. 268–272.
Books and tracts, distribution of, by heathen Chinese, ii. 104–107; Christian, can be circulated over the empire, 407.
Boots, present to pull off one's, ii. 286.
Borrowing a shoe of "Mother," i. 115; money by depositing silver as security, ii. 158, 159.
Bottom of heaven would fall out if all went there, ii. 402, 403.
Boy-gamblers, ii. 287.
Boy-lanterns, significant presents of, to childless married women, ii. 36.
Boys not deserted by their parents, ii. 172; not killed by their parents, 204; always regarded as valuable additions to families, 207; represent females in theatrical plays, 295; bestowal of, from the gods, often prayed for, 364, 365.
Braiding the cue, ii. 240–245.
Branches, earthly, ii. 340, 341.
Brass swords forced down the mouth of a juggler, ii. 283.
Bread-loaf superstition, ii. 122–127.
Breaking up a betrothal uncommon, i. 105, 106; into hell, ii. 104.
Bribes paid for smuggling manuscripts into examining arenas, i. 438; costly, given to mandarins, 312.
Bribing servants and employés, ii. 304, 305.
Bridal bedstead placed in position, i. 75, 76.
—— procession, i. 80–83; in mourning, 103.
—— sedan, i. 77, 78.
Bride, going forth to meet the, ii. 369; different *from the one verbally* promised sometimes given to bridegroom, 379.
—— and bridegroom worship the tablets of *his* ancestors, i. 86, 93; worship each other, 86; drink wine together, 87; take their wedding dinner, 89; worship the god of the kitchen, 94; worship *her* ancestral tablets, 96.
Bridge-ladder, turning around the, i. 169, 170.
Bridges, stone, at Fuhchau, i. 27; spirits passing over, ii. 104, 105.
Brilliant cakes distributed in first Chinese month, ii. 33.
Bringing back the soul of a sick man, i. 150; ii. 319.
—— home representative incense ashes, ii. 129.
Broken thread, what is meant by, i. 102.
Brothels prohibited, i. 348.
Buddha washing vegetables, festival of, ii. 53–55; notified in regard to certain ceremonies, 95, 96, 102; appellations of, repeated as a work of merit, 386, 387; image of, sixty feet high, 458.
Buddhism not native in China, i. 338; principal idols of, 245.
Buddhist priest, concerning the, i. 238–246; and blind man, farce of, ii. 288; and Buddhist nun, farce of, 289.
Buddhistic ordination, manner of, ii. 54, 55.
—— hell briefly described, ii. 100, 101.
Buffalo, paper image of a, carried in procession, ii. 21, 22; live, led in procession, 22; let live, as an act of merit, 181; picture of head of, used as a charm, 318–320.
Buffalo-headed assistant of the gods, i. 285.
Building houses and temples, lucky days for, ii. 346.
Bullion remitted to the gods and the dead important, ii. 277.
Burning a paper substitute, i. 152; paper boats by the River Min, 159; a paper sedan for the use of the dead, 174, 175; corpses of Buddhist priests, 244, 245; paper clothing in the middle of the seventh month, ii. 61–63; incense to Heaven and Earth in the eighth month, 67; a lamp before the gods, 130; a lantern before the heavens, 181; corpses of lepers, 457.
Burials, ceremonies relating to, i. 198–208; oftentimes interfered with by beggars, ii. 262, 263; lucky days for, highly important, 347.
Burnt-offerings used by the emperor, ii. 455.
Business customs, ii. 134–163.
——, important, commenced on lucky days, ii. 344–347; seriously affected by opium smoking, 353.
Butchering swine sometimes forbidden in time of drought, ii. 121, 183.
Butchers of buffaloes pay a percentage to mandarin underlings, ii. 187.
Butchery belonging to the altar to Agriculture at Peking, ii. 456.
Buyer liable to be duped by gobetweens, ii. 135.
Buying from the spirits right of way for a coffin, i. 203.

C.

Cabs numerous at Peking, ii. 446.
Cage, standing on tiptoe *in a*, i. 344.
Cake typical of annual prosperity, ii. 78; shaped like a peach, a symbol of long life, 322.
Cakes, thanksgiving by the use of, ii. 82, 93;

given to the destitute as an act of merit, 195.
Calf, story of the man who became a, ii. 191.
Camels at Peking, ii. 444, 445.
Candidates, practical questions to missionary, ii. 430–433.
Candy, singular use of molasses, i. 124.
Cangue, carrying in, an idol procession, i. 165, 166; worn as a punishment, 335.
Cannon, salutes by, i. 299, 400, 410; ii. 81.
Cap worn in company proper, ii. 376.
Care at Amoy and Ningpo to train native helpers, ii. 408.
Carpenters, god of, i. 269.
Cart of Northern China, ii. 438–440.
Cash defined, i. 15; used as a charm, 121; used in making inquiries of the dead, 174, 178; counterfeiting, unlawful, but common, 351, 352; concerning, as a currency, ii. 138, 141, 145, 146; ancient, 145; Hong Kong, 146, 147; mock-money representing, 277, 278; ancient, used as charms, 308, 312, 313.
Cash-sword, used as a charm by brides, ii. 313.
Caste of China, ii. 197.
Casting lots, ii. 108–117; bells in the Ming dynasty, 451, 452.
Cat, image of, used as a charm, ii. 312; coming of a, a bad omen, 328.
Catching a thief by means of a thief, i. 319, 320.
Cattle let live as a work of merit, ii. 181.
Cause of leprosy, supposed, i. 256.
Ceasing to offer rice to the dead, i. 187.
Celebrating every seventh day after death for seven times, i. 184–187; the sixtieth day, 188; the fourteenth and thirtieth of every month for three years, 188, 189; the end of three years, 189.
Celebration of New Year's, ii. 23–34; of feast of lanterns, 34–36; of beginning of summer, 55; of the arrival of the winter solstice, 73; of birthdays, 217–223.
Cemeteries, Russian and Jesuit, at Peking, ii. 450, 451.
Censorship of the press not known in China, ii. 407.
Cent, Hong Kong, ii. 146.
Ceremonies observed on day of marriage, i. 78–91; meritorious, inside of fifty days, 191–197; meritorious, ii. 91–105.
Ceremony for the repose of the spirit of the dead, i. 178, 179; in honor of the seven kings, 182; called the Bloody Pond, 196, 197; present of, frequently made, ii. 237; singular custom called "*private*," 304–306.
Chai Sing, a god of wealth, i. 269.
Chair *versus* graves, ii. 338.
Chancellor, duties of literary, i. 385–400.
Changing the flower-vase, i. 114, 115.
Characteristics of the Chinese at Fuhchau, i. 41; of the Pekinese, ii. 446, 447.
Characters, certain four or eight, written together, often used as a charm, ii. 317; fortune-telling by dissecting Chinese, 335, 336.
Charge of being unfilial made against native helpers, ii. 412.
Charitable or meritorious practices, ii. 91–105, 104–196.
Charity and merit, meritorious works of, ii. 192–196.
Charms to ward off evil spirits and influences from brides, i. 95; use of, previous to confinement, 119, 120; to expel deadly influences, 144; following the directions of a book of, 151, 152; used on the fifth day of the fifth month, ii. 59, 60; preparatory to mounting the platform, 95; used in consulting the gods, 111, 113, 114; and omens, 307–330.
Charybdis *versus* Scylla, ii. 431.
Cheap method of remitting money to the infernal regions, ii. 391–393.
Chicken-coops supposed to be worn beneath ladies' dresses, ii. 203.
Chick-weed, a weed resembling, nailed upon door-posts on the third day of the third month, ii. 53.
Chief god of the Tauist religion worshiped by the emperor, ii. 454, 455.
Child, binding the feet of a, when three days old, i. 120; warding off unfavorable influences from a, 121; shaving head of, when one month old, 122; sitting on a chair when four months old, 124; grasping playthings when one year old, 125; father teaching his son to worship, 127; passing through the door for the benefit of a, 128–131; representative image of a, 131.
Childhood, going out of, i. 137, 138.
Children, customs relating to, i. 120–141; goddess of, mentioned, 120–134 *passim*; begotting, unlawful during period of mourning for death of a parent, 210, 211; anecdotes relating to precocious, 444–447; festival for, ii. 55–56; representative images of, 68; thanksgiving of cakes in behalf of, 93; may be sold by their parents for slaves, 209; picture of two, embracing each other, typical of harmony, 325; sometimes sold to procure opium, 353; gaudy clothing of many colors worn by, 368.
China called the Middle Kingdom, ii. 301; importance of special prayer for native helpers in, i. 410–417; population of, 426, 430; the Sevastopol of heathenism, 434; why the best men in the Church are needed in, 434, 435; prayer in behalf of, specially appropriate every Saturday evening, 436, 437.
Chinese whisky (or "wine"), use of, ii. 230–234.
——— cursing, ii. 272–275; customs *versus* Scripture customs, 363–398; language should be exclusively used in Mission schools, 403, 404; preachers, main hope, under God, for the evangelization of China, 404–407; religions make *no provision* for public religious and moral instruction, 413; wheelbarrows, 440; city of Peking, 445; Classics engraved on two hundred granite tablets at Peking, 460.
Chokka, term applied to Buddhist priests, i. 240.
Cholera, singular method of preventing, i. 157–162.
Chopped dollars, ii. 365, 366.
Chopsticks, i. 45.
Christendom, duty of, in regard to China, ii. 361, 362.
Christian literature in Chinese highly important, ii. 434, 435.

Christianity, nine fundamental doctrines of, unknown to the Chinese, ii. 394–403; tolerated throughout the empire, 407.
Christians can not be high mandarins, i. 359; do not pay their debts to the Five Emperors, ii. 127.
Chronological terms explained, ii. 341, 342.
Chufutze worshiped, i. 360.
Church, duty of the, in view of the peculiar obstacles to the spread of the Gospel in China, ii. 427–437.
Cities, twelve, occupied by Protestant missionaries, ii. 428, 429.
Civil officers preside at examinations of military candidates, i. 439.
Class of gobetweens similar to commission merchants, ii. 138.
Classes, two, of female mediums, ii. 114–116; ditto of vegetable eaters, i. 184–186.
Classics, Chinese, synopsis of principal doctrines of the, i. 252, 253; studied in schools and colleges, 378.
Clerks and door-keepers bribed to aid literary competitors, i. 429, 438.
Climate of Peking healthy, ii. 448.
Climatic changes affect native helpers less than foreign missionaries, ii. 405.
Clothing sent to deceased friends, i. 193; forwarded to the dead, ii. 91; given to the poor as an act of merit, 193; laid up in hell, 391–393.
Club-feet, small feet of women look like, ii. 199.
Clubs formed by gobetweens, ii. 137; shaking, 147–150; snake-casting-its-skin, 150; drag-on-headed, 150, 151; voluntary, 213–216.
Coat of arms, Chinese, ii. 260; of many colors worn by children, 368.
Cock, singular use of, on a bamboo pole, i. 150, 151; on a coffin, 214, 215; white, worshiped, 292, 293; thunder represented somewhat like a, ii. 301; crowing of a, in the evening inauspicious, 328.
Coffers of the gods, how replenished, ii, 391–393.
Coffin sometimes temporarily placed in a dead-house, i. 199; buying right of way for a, from wandering spirits, 203; an object of great solicitude, 211; incidents relating to a, 211; living persons often presented with materials for his, and congratulated when it is completed, 212; how prepared, 213; white cock on a, 214, 215; care taken about a, ii. 178, 179; often furnished to the poor as an act of merit, 192, 193; nails that have been used in a, regarded as charms, 309; sometimes placed temporarily in a dead-house, 369.
Colleges at Fuhchau supported by government, i. 378–383.
Combinations of shop-keepers, journeymen, etc., ii. 151–153.
Coming out of the room, custom called, i. 92, 93; of a cat unlucky, ii. 328; of a dog lucky, 328.
Commandments of men taught for doctrines, ii. 165, 185.
Commentaries on the Bible in the Chinese language greatly needed, ii. 435.
Commission merchants often a class of gobetweens, ii. 137, 138; worship god of wealth, 154.
Committee of neighborhood temples, ii. 250–252.
Common but unlawful practices, i. 340–352.
Communication of leprosy, ii. 256, 257; of glad tidings, 304.
Compass used in geomancy, ii. 337.
Competing by proxy in literary examinations, i. 431.
Competitive literary examinations, i. 383–439; military examinations, 439–443.
Composer of theatrical ballads, who the original, ii. 292.
Compositions professedly judged by merit, i. 409; original, of graduates of second degree "washed and repaired," 410, 411; sometimes "stamped" for violating the rules of competition, 422; sometimes "stamped" to prevent fraud, 423.
Concubines, rich men have, i. 108.
Condiment, blood often used as a, ii. 390, 391.
Confectionery, a kind of, used as an omen of good, ii. 31, 32.
Confucianism, principal tenets of, i. 252; priests of, 250–253.
Confucius, school-boys worship, i. 136; mandarins worship, as a part of the state religion, 359–368; cost and description of a new temple to, at Fuhchau, 360, 361; inscription on tablet to, 360; articles offered in sacrifice to, 363, 364; manner of worship of, 365–368; descendants of, a privileged class, 391; the elf of the unicorn, ii. 322; Chinese expected to be all worshipers of, 416; posthumous influence of Mencius and, 422, 423; worshiped by whom, 424.
Congee, a certain kind of an omen of longevity, ii. 69; given to the needy as a work of merit, 195.
Congratulating the moon, ii. 65; the Son of Heaven at the winter solstice, 73.
Congratulations, mutual, at New Year's, ii. 89; on festive occasions often accompanied with presents of money, 238.
Connection between missions in China and opium, ii. 361, 362, 435, 436; between missions and tea, 436.
Constable, village, i. 306, 307; connected with yamuns, 330, 331; the owl called a, from the dark world, ii. 329.
Constitution affected by opium-smoking, ii. 353.
Consular ports, six, unoccupied as mission stations, ii. 428.
Consulting the kitchen god for an omen, ii. 330.
Contraband, opium not now, ii. 360.
Conversions, fewness of, in China accounted for, ii. 427.
Copying essays and poems written by proxies, i. 431, 432.
Cooking, how performed, ii. 371.
Cooking utensils fall to the eldest son, ii. 224.
Coolies, concerning, ii. 371.
Cormorants, fishing with, i. 56, 57.
Corpse, dressing the, with grave-clothes, i. 175; putting, in the coffin, 176.
Correct gods, i. 278.
Corrupt gods, i. 278.
Cosmetics, use of white, ii. 368.
Cost of honorary gateways, ii. 300; of different methods of divining, 339; of opium, 349, 353; of missions in China much less

than the profits of the opium trade, 361, 362.
Counteracting the influence of diabolical charms, ii. 319.
Counterfeiting cash unlawful, but common, i. 351, 352; bank-bills difficult, ii. 138, 140; small feet sometimes done, 200; Chinamen, 405.
Counting the spirits, i. 256.
Couriers of government, i. 365.
Course of nature, term used in fortune-telling, ii. 343.
Court beads, story about a string of, ii. 219.
Courtesans bought and sold, ii. 218.
Cousins of same ancestral surname never intermarry, i. 99.
Cow, one of the twelve animals, ii. 341.
Crabs used as types of filial love, ii. 62.
Crackling of salt thrown on fire index of joy or omen of good, ii. 43, 88.
Cramping the feet of girls, ii. 197–203.
Crane, paper image of, how used i. 193.
Crazy priest, farce relating to, ii. 280, 290.
Creation, Chinese notions about, ii. 396.
Creditors demand payment of debts three times per year, ii. 60, 69, 88, 89.
Cremation of corpses of Buddhist priests, i. 244, 245; ditto of lepers, ii. 257.
Crime of infanticide often mentioned with levity, ii. 208.
Crinoline, Chinese notions about, ii. 203.
Crockery, kneeling on bits of, i. 346.
Crops, principal, at Fuhchau, i. 43; of fowls often stuffed before sale, ii. 383.
Crow, Chinese, an omen of evil, ii. 327.
Crowing of a hen omen of some unusual event, ii. 328; of a cock in the evening omen of evil, 328.
Cue and tonsure, ii. 240–245.
Culprit suspended by the armpit, i. 343.
Cultivation of the tea-plant, i. 47.
Cure the habit of opium-smoking, medicines eagerly sought to, ii. 356.
Curing the sick by superstitious methods, i. 142–154; small-pox and measles, 154–157; the cholera, 157–162.
Curiosity less excited by native preachers than by foreign missionaries, ii. 405.
Cursing, examples of Chinese, ii. 272–275.
Custom and precedent in China more powerful than law or than right, ii. 411.
Customers often treated to opium, ii. 351, 352.
Customs observed between betrothal and day of marriage, i. 69–78; observed on the day of marriage, 78–91; observed subsequent to the wedding-day, 92–98; relating to married life, 113–120; relating to children, 120–141; relating to mourning and the unburied dead, 168–197; observed for the benefit of the dead, 198–216; Chinese, better understood by native helpers than by foreign missionaries, ii. 406.
—— and festivals of the first month, ii. 23–44; of the second, third, and fourth months, 44–56; of the fifth month, 56–60; of the seventh month, 60–63; of the eighth month, 64–70; of the ninth and eleventh months, 70–75; of the twelfth month, 76–90.
Cutting the cords of the feet, i. 127; into small pieces, a punishment, 338; hair not practiced, ii. 243.
Cycle, chronological, described, ii. 340, 341.

D.

Daily worship of the god of wealth by business men, ii. 155.
Danger of pride or self-conceit on the part of native helpers, ii. 412, 413.
Dark, seeing in the, ii. 132, 133.
Daughter-in-law, singular custom relating to a new, ii. 74.
Daughters not allowed to erect a tablet to the memory of their own parents, i. 221; married, make presents of rice-flour balls to their parents at the festival of the winter solstice, ii. 75.
Day of grace, last, for debtors, ii. 86–89.
Day-schools, importance of Christian, for the children of church members, ii. 403.
Days when calls are expected by mandarins from their subordinate officials, i. 302, 303; when written complaints are received at yamuns, 303; number of, in a Chinese year, ii. 15; selection of lucky, 344–348.
Dead, ceremonies relating to mourning for and burial of the, i. 169–208; miscellaneous practices and opinions relating to the, 208–216; conversing with the living, ii. 115; houses for temporarily holding coffins, 369; the living indicate their official honors to the, 372; the living glorify the, 373.
Death owing to the reckoning of Heaven, i. 143; mourning and burial concerning, 168–216; of one by "thunder" a proof of his exceeding wickedness, ii. 302; prognosticated by the hooting of an owl, 328.
Debility an effect of opium-smoking, ii. 354.
Debts, paying the, of the dead, i. 194; to be partially settled by the fifth day of the month, ii. 60; to be partially settled some time in the eighth month, 69; to be paid in full on the last day of the year, 86–87; to the Five Rulers not paid by native Christians, 127.
Deception of Confucius justified, i. 363; of bridegroom by the parents of the bride, ii. 378, 379; often practiced in weighing, 381.
Decision by lot final, ii. 384.
Deeds, "red" and "white," i. 307.
Degrees, literary, conferred in consequence of bribery, or as a favor, or for friendship's sake, i. 426–428.
Deification of vice not common in China, ii. 395.
Demerit of irreverently using lettered paper, ii. 170.
Deposits of money and clothing in hell, how done, ii. 391–393.
Depravity of human nature, Chinese not believers in the, ii. 398.
Destroying, formulas for, ii. 341, 343.
Detecting a counterfeit bill, singular method of, ii. 140.
Deteriorating silver common, i. 352.
Devices of beggars to procure charity, ii. 360.
Devil, tall white and short black, i. 157, 158, 284; that follows, 178; gambling for cash, 271; in the form of a crazy Buddhist priest, ii. 289; in the guise of an owl, 329; an inveterate opium smoker called an opium, 354.
Devotee reckoning the number of his prostrations at Peking by beads, ii. 458.

Diabolical charms, ii. 318–321.
Dialects, translations of the Bible needed in the various, ii. 435.
Diarrhœa the effect of want of opium on opium-smokers, ii. 354.
Difference between smoking tobacco and smoking opium, ii. 345–350; between native helpers and foreign missionaries as preachers, 404–407.
Dice cast in meetings of money-lending clubs, ii. 148, 150.
Difficulty of breaking off the habit of opium smoking, ii. 350, 351, 357; of avoiding by native Christians the eating of food offered to idols, 390; of influencing large masses against their prejudices and their convictions, 426.
Dime, Hong Kong, ii. 146.
Dining called "taking wine," ii. 292.
Dipper, Mother of the, how honored, ii. 185.
Directions, the five, how represented, i. 286.
Directory of Protestant Missions in China, ii. 429.
Disciples of Confucius, Chinese are all expected to become, ii. 416.
Disgrace of not settling one's accounts at the end of the year, ii. 87.
Disgraceful expedient for succeeding at the literary examinations, i. 437.
Dissecting written characters, fortune-telling by means of, ii. 335, 336.
Dissimilarities between Chinese and Western philosophers, ii. 18.
Dissipating the influence of diabolical charms, ii. 319.
Distribution of moral and religious books by the heathen Chinese, ii. 164–167.
Dividing the duck, custom called, ii. 62, 63.
Divination in some cases of sickness practiced, i. 146, 147; six methods of, ii. 331–339.
Divorcement of a wife, seven reasons which justify, i. 106, 107; three reasons which forbid ditto, 107.
Doctor-book for treating diseases of children, i. 151, 152.
Doctrines, principal, of the Chinese Classics, i. 53; of men taught as commandments, ii. 166, 185; of the true religion not known in China before the arrival of missionaries, 394–403.
Dog, a genius shooting a heavenly, i. 290, 291; servant of Nguong Saûi represented by a, 290, 291; pictures of the head of a, used as a charm, 318, 320, 321; coming of a, a good omen, ii. 328; one of the twelve animals, 341.
Dollars, value of, in cash, ii. 145; Hong Kong, 146; chopped, sold by weight, 366; mock-money representing foreign, 277.
Dome in imitation of the vault of heaven at Peking, ii. 453–455.
Domestic and agricultural matters, i. 41–64; slavery, ii. 209–213; fowls often crammed before sale, 383.
Door, passing through the, i. 127–131; parcel, custom called, 323; balls of rice-flour put upon the posts of a, at the festival of the winter solstice, ii. 75.
Dotting the ancestral tablet, i. 207.
Dowry of bride sent to bridegroom's house, i. 75; of married and unmarried daughters, how regulated, ii. 224.
Drag-like pen used in ascertaining the will of the gods, ii. 112, 113.
Dragon, picture of the, used, i. 67, 71, 79, 90, 91; worshiped, 292; boat carried in procession, 281; representation of a, manœuvred at New Year's, ii. 29, 291, 292; boat festival, 55–60; king, image of, used in praying for rain, 117, 120; the phœnix and the, 264–268; black, 338, 339; one of the twelve animals, 341.
Dragon-headed club, ii. 150.
Drawing lots, how done, ii. 384.
Dream, praying for a, ii. 130; of a man who heard two buffaloes address him, 190.
Dress of the Mongolian priests seen at Peking, ii. 458.
Drinking the ashes of diabolical charms, ii. 319.
Drink-offering of wine, ii. 364.
Driver and his cart, ii. 438–440.
Drowning of girls frequent at Fuhchau and vicinity, ii. 203–209.
Drum Mountain, or Kushan, i. 23, 24, 239, 241, 242.
——— pavilion connected with large yamuns, i. 304.
Duck, singular use of the effigy of a, i. 188.
Dumb beggars, Chinese compared to, ii. 432.
Duped, buyer liable to be, by the gobetween, ii. 135.
Duty of a wife, i. 106; of an eldest son, ii. 223–227; of special prayer in behalf of native helpers, 410, 411, 416.
Dwelling-houses, beggars not allowed to call at private, ii. 262; among the tombs, 369, 370.
Dying from fear, singular instance of, ii. 301.
Dyspepsia, opium sometimes smoked to cure the, ii. 350.

E.

Earnest prayer certainly answered, ii. 37.
Earnestness indicated by kneeling, ii. 377.
Earrings, large, worn by natural-footed women, ii. 374.
Earth and the gods tranquillized, ii. 131; and scenery inspected in fixing upon a lucky burial-place, 337–339.
———, one of the five elements of nature, ii. 341; altar to, at Peking, 456, 457.
Earthly branches, ii. 340, 341.
Eating certain cakes as omens of good, i. 205; taro under bright lanterns, ii. 35; beef, sentiments relating to, 187, 189–191; the wind and water, what is meant by, 338; meats offered to idols often difficult to avoid by native Christians, 389, 390; Jesus's rice and speaking Jesus's words, 414.
Eaves of shops and houses, charms on the, ii. 310, 311.
Eclipses, saving, by mandarins, i. 308–311.
Education of children, superstitious and idolatrous, an obstacle to the reception of the Gospel, ii. 425, 426.
Eels let live as a work of merit, ii. 182.
Effects of opium smoking, ii. 353–355; of the legalization of the opium traffic, 361.
Eggs, shells of, denote the boats or means by

which the dead get across, i. 188; reckoned as meat, ii. 185.
Egotism of the Chinese illustrated, ii. 421.
Eight characters denoting one's age, i. 65, 66; chiik or joints of the year, ii. 15; diagrams used as a charm, 310, 311; characters denoting one's age, much used in fortune-telling, 331, 332, 340.
Eighth month, festival and customs of the, ii. 64–70.
Ejecting tenants by giving them three months' rent, ii. 161.
Elders of a neighborhood, influence of the, ii. 252, 253; invite themselves to feasts, 253.
Eldest son, rights and privileges of, ii. 223–228.
Eleventh month, festivals and customs of the ninth and, ii. 70–75.
Emperor, days of birth and death of the, celebrated, i. 356; and mandarins called "the fathers and mothers of the people," ii. 52; and empress, birthday of, how celebrated, 218; symbolized by the dragon, 264, 265; of the Tang dynasty, patron god of playactors, 292.
Employés often levy black-mail, ii. 305.
Empress symbolized by the phœnix, ii. 267, 268.
Engagement in marriage seldom broken off, i. 69; done by gobetweens, ii. 138.
England, size and position of, on Chinese map of the world, ii. 421.
English language should not be taught in mission schools, ii. 403, 404.
Engraving sentiments on stone, ii. 366, 367.
Enmity of some person, disease ascribed to the, i. 147.
Entering school, i. 137.
Entrance fee to leper asylums, ii. 255.
Epidemics under control of the Five Rulers, i. 157.
Equinox, the vernal and the autumnal, ii. 16.
Essence of Chinese politeness, ii. 370.
Established annual customs and festivals, ii. 18–90.
Etiquette, rules of, very strict, ii. 370, 371.
Evangelization of China, relation of native helpers to the, ii. 403–410.
Evil spirits believed to desire to destroy the health of promising children, ii. 229.
Evils of opium smoking and liquor drinking compared, ii. 357.
Examination of competitors before the district magistrate, i. 383–389; before the prefect, 389, 390, 441; before the literary chancellor, 390–400, 441; before the imperial commissioners, 401–412; before the provincial governor, 442.
——— of candidates for second literary degree in the provincial hall, i. 407–410; of the "marks" explained, 425, 426.
Examples of sentiments admonishing the age, ii. 165, 166; of proverbs and book-phrases, 269–272; of Chinese cursing, 273–275.
Exchanging their rolls of paper by literary competitors, i. 432; their seats by literary competitors, 432–438.
Ex-commissioner Lin, how the corpse of, was honored in 1850, i. 203.
Excuse for selling wives and children, ii. 211.
Execution, summary, of bank robbers in 1855, ii. 142, 143.
Executioner, i. 302.
Exhorting the people to subscribe money for the emperor, i. 333; the farmers by mandarins, ii. 51–53.
Exile, three kinds of, i. 339, 340.
Existence of Shamanism, Mohammedanism, and Romanism at Peking, an argument for Protestant missions there, ii. 462.
Exorcism, idle spectators should not be present at an, ii. 320.
Expedients, just and legal, used by literary examiners to prevent deception at examinations, i. 421–428; unjust and unlawful, used by literary examiners to favor certain competitors, 428–431; unjust and unlawful, to succeed, used by competitors, 431–439.
Expelling the filth, i. 74; pestilential influences, 276.
Expense of a Universal Rescue, ii. 98; of different methods of fortune-telling, 339; of opium smoking, 353; of native helpers, 405.
Explanation of terms used in fortune-telling, ii. 340–344.
Extinction of families, why specially deprecated, ii. 238.
Eye-sight, how confirmed, ii. 35.
Eyes, sifting four, i. 73, 74.

F.

Faces of ladies whitened, ii. 368.
Facts concerning infanticide, ii. 203–208; relating to native helpers, 409, 410.
Family matters, ii. 223–230; representative, who is the, 225.
Farces, ii. 288–290.
Farewell, bidding, at death, i. 169.
Farmers exhorted by mandarins, ii. 51–53.
Farming, concerning, i. 50–54.
Fashion hard upon the poor, i. 210.
Fashionable to treat with opium, ii. 351, 352.
Fasting, ii. 186.
Fathers teach their children to worship, i. 126.
Feast given by provincial governor to new master of arts, i. 415, 416; given by emperor at Peking to graduates of third degree of sixty years' standing in it, 420; of lanterns, ii. 34–36; given to an idol, 128.
Feather beds not used by the Chinese, ii. 378.
Features of bride concealed at time of marriage, i. 84.
Fees, no fixed scale of, i. 304; none to theatrical play, ii. 296.
Feet of bride and bridegroom theoretically tied together by a red cord, i. 69; of females, natural and compressed, ii. 197–203.
Felicitous expressions, ii. 220.
Female principle of nature, ii. 92; mediums, 114–116; gobetweens, 138; slaves must be provided with husbands, 210–212; slaves numerous at Fuhchau, 212; character in theatricals personated by boys, 295; slave often given to a daughter on her marriage, 378.
Festival of filial porridge, ii. 41–44; of the tombs, 44–51; of the dragon boats, 55–60;

autumnal, 64–70; of the winter solstice, 72–75.
Festivals and customs of the first month, ii. 23–44; of the second, third, and fourth months, 44–55; of the fifth month, 56–60; of the seventh month, 60–63; of the eighth month, 64–70; of the ninth, tenth, and eleventh months, 70–75; of the twelfth month, 76–90.
Festive occasions, wine universally used on, ii. 231–234; celebrated by theatrical exhibitions, 298.
Festivities in view of graduation, i. 412–420; forbidden for one hundred days after death of an emperor, 370; New Year's, ii. 23–28.
Fever and ague cured by the thousand-mile-eyed assistant of the goddess Ma Chu, i. 204.
Fewness of conversions to Christianity in China accounted for, ii. 427.
Field plowed by mandarins, ii. 51, 52; women have at Fuhchau feet of natural shape and size, 202.
Fifth month, customs and festivals of the, ii. 56–60.
Fiftieth birthday celebrated with much éclat, ii. 217, 218.
Filial screen, i. 181; staff, 184; sons, grandchildren, etc., 185; love for deceased ancestors manifested, 197; piety, singular phase of, 328, 329; children, anecdotes concerning, 452–459.
Filthy character of Chinese cursing, ii. 273.
Finding the thread, ii. 115.
Fingers, squeezing the, i. 330.
Fining mandarins part of salary, i. 314.
Fire, god of, i. 260, 261; in the mouth of a juggler, ii. 228; one of the five elements of nature, 341.
Fire-crackers exploded as an index of joy or omen of good, i. 72, 79, 80, 83, 92; ii. 24, 33, 40, 43, 45, 46, 47, 51, 84, 88.
Fires, mandarins held responsible for, i. 331, 332.
Fire-works at New Year's festivities, ii. 28, 29.
First month, customs and festivals of, ii. 23–44.
Fish, artificial ponds for raising, at Fuhchau, i. 54, 55; let live as a work of merit, ii. 182; sometimes "watered," 383.
Fishing with cormorants, i. 56, 57.
Fish-nets, old, used as a girdle, regarded as charms, ii. 313.
Fist, game called blowing the, ii. 232, 233.
Five elements of nature, ii. 21, 331, 341–343; principal colors, 21; grains, god of the, worshiped by mandarins, 53; stories relating to killing the buffalo and eating beef, 188–191; clawed dragon, 264, 456, 460; poisons, pictures of, used as a charm, 316; happinesses, 323.
Five Rulers, believed to control cholera and summer complaint, i. 137; origin of the, 276; represent the five elements of nature, the five colors, and the five directions, 277; names of the, 277; temples of the, dedicated to god of war, 277, 278; called "corrupt" gods, 278; titled "marquis," 278; processions in honor of the, 279; paper images of the, 280; boat carried in procession of the, 278–283; assistants or servants of the, 284, 287; directions, represented in idol processions and in temples, 286; images of the, used in the Universal Rescue, ii. 100; celebrated temple to the, at Fuhchau, 122–127; curses relating to the, 273.
Fixed pay-days, or short credit, ii. 159; days for weeping for the dead, 385, 386.
Flag, manner of worshiping the, i. 357; deified bearer of the, worshiped, 356; of truce violated by the Chinese, ii. 451.
Flesh of the buffalo, popular sentiments relating to eating the, ii. 186–191.
Floating off the water-lamps, ii. 103, 104.
Flowers begged of "Mother," i. 115; let off at New Year's, ii. 29; omens derived from appearance of, 329, 330; artificial, much worn by women, 375.
Flower-vase, changing the, i. 114, 115; examining the, 114.
Flowery Country, popular name for China, ii. 421.
Flying insects supposed to cause leprosy, ii. 256; of a diabolical charm upon some person not intended, ii. 320.
Following a book of charms to cure complaints of children, i. 151.
Food, principal, i. 45; and clothing typified, 186, 209 210; animal, not eaten by Buddhist priests, 243; presented to Confucius, 363–366; presentation of, custom called, ii. 93–95; provided for spirits, 91, 92, 93, 96, 97, 106; blood frequently used as a condiment with, 388–391; of the common people in Northern China more nutritious than in Southern China, 447.
Foot measure of indefinite lengths, ii. 381; travelers and porters use sandals, 383.
Foreign trade at Fuhchau, i. 19; dollars, a kind of mock-money, ii. 278; missionary and native helper, differences between, 404–407; devils, formerly a popular epithet for foreigners, 420.
Forfeit, wine drank as, in certain games, ii. 232–234.
Formal calls made by new graduates of the first and second degrees, i. 414–418.
Formulas, two, used in fortune-telling, ii. 341.
Fortunate days, selecting, ii. 348.
Fortune-telling, concerning, ii. 331–348.
Fortune-tellers consulted in regard to betrothal, i. 65; consulted in regard to time of marriage, 70; six kinds of, ii. 331–330.
Forty-ninth day after death, how celebrated, i. 191.
Founder of the Ming dynasty, farce relating to the grandson of the, ii. 289.
Foundling asylum, native, ii. 171–174, 203; Roman Catholic, 204; Methodist, 204.
Four classes not allowed to compete at literary examinations, i. 303; seasons, Chinese theory of the, ii. 15–17; superstitions for the benefit of destitute spirits, 91–106; clawed dragon, picture of, how used, 266, 267.
Fourth months, festivals and customs of the second, the third, and the, ii. 44, 45.
Fowls let live as a work of merit, ii. 181; crops of, often crammed before selling, 383.
Fox worshiped by high mandarins, i. 288, 289, 357, 358; an omen of good, ii. 457.
Frame of the flowery eyebrow, a torture, i. 342.
French priests at Peking, ii. 401.

Friends sometimes adopt each other as brothers, ii. 228.
Fruits of Fuhchau, i. 44; from Fuhchau sent to Peking annually as tribute, 307; preserved, frequently gambled for, ii. 287.
Fuhchau, location of, i. 17; rank of, 18; population of, 18; a great commercial, literary, and political centre, 19; foreign trade at, commenced in 1853, 19; statistics of tea-trade at, 20; Manchu Tartars at, 21; streets of, narrow, 28; streets of, paved, 31; Protestant missions at, 33–37; Romish missions at, 37–40.
Fuh-hi, the first physician, i. 266.
Fundamental doctrines of religion unknown among the Chinese, ii. 394–403.
Funeral processions, order of, i. 200, 203.
Funerals, societies to assist marriages and, ii. 177–179.
Furnaces for holding lettered paper, ii. 167, 169.
Future rewards and punishments, notions about, ii. 400, 401.

G.

Gambling, god of, i. 271, 289; unlawful, but common, 347; ii. 287; at New Year's, ii. 27; sometimes forbidden by the trustees of neighborhood affairs, 252; methods of, 283–288; by priests at Peking, 458.
Game of blowing the fist at feasts, ii. 232, 233; literary or poetical, at feasts, 233, 234; poetical gambling, 234; of ball, 290.
Garlics, onions, and scallions reckoned as meats, ii. 183.
Garments from ten thousand of the people, i. 328; presented in the name of the emperor to literary graduates of the second degree, 416, 417.
Gateways of stone erected by Imperial permission in honor of certain persons, i. 111, 112; ii. 299.
Gathering the spirits, i. 256.
Gauze trunk presented to the dead, ii. 62.
Gazette, manuscript, i. 332.
Gems with auspicious words engraved upon them, ii. 324.
General tablet of ancestors, i. 222.
Gentility, small feet an index of, ii. 201.
Gentlemen in the lower regions, i. 206.
Geomancy, relating to burial-places, ii. 337–339.
Geometrical progression with a ratio of two, ii. 125, 126, 127.
Gibraltar of heathenism in the world, China the, ii. 434.
Gifts to servants, ii. 304–306.
Ginseng used as a tonic, ii. 18; as presents, 237.
Girls only left at the foundling asylums, ii. 172; infanticide of, 203–209; given away to be the wives of sons of neighbors or friends, 205; price of, when sold, 205; method of drowning, 206; addition of, to families not desirable, 207; destroyed not principally illegitimates, 208; proclamations sometimes forbid the killing of, 208; bestowal of, never prayed for, 364, 365.
Giving and receiving presents, ii. 234–239.
Glad tidings, how communicated, ii. 304.
Globe, celestial, at Peking, ii. 450.
Glorifying dead ancestors, ii. 373.
Gobetweens in the transaction of important business, use of, necessary, ii. 134–138.
God of the province (Siang Huong), i. 255; chief, of the Taoist sect (Nguk Huong Siong Tā), 257; called Great Mountain (Tai Sang), 258–260; called Sombre Ruler (Hieng Tieng Siong Tā), 260; of fire (Huo Sing), 260, 261; of war (Kuang Tā), 266, 267; called King Heavenly Prince (Uong Tieng Kung), 267; of literature (Ung Chiong Tā Kung and Kue Sing), 267, 268; of playacting (Nguóng Saù), 268, 269; of wealth (Tu Tē Kung and Chai Sing), 269; of carpenters (Lu Pang), 269; of swine Tū Kēk Sai), 270; of gambling (Tu Chiông Kúi), 271, 289; of thieves (Ngu Hieng), 273, 274; of medicine (Ioh Uong Chu Sū), 148, 274; of surgery (I Kuang Tai Uong), 275; of the Min country (Uok Uong), 275; of the flag, 356; of the five grains annually worshiped by mandarins, ii. 52; of the kitchen, universally worshiped, 81–85; of wealth semi-monthly sacrificed unto by traders and shop-keepers, 154; ditto daily worshiped by bankers, shop-keepers, and merchants, 155; of thunder, how honored, 185; of the kitchen, how honored, 185, 186; of thieves, how honored, 186; of fire annually propitiated, 246; of the kitchen consulted for an omen, 330.
Goddess of small-pox, i. 154–156; of measles, 157; of children called "Mother" (Niong Nū), 120–134, 265; of mercy (Kuang Ing Huk), 97, 261; of sailors (Ma Chu), 262–264; of midwifery, 261, 266; of mercy, lantern representing, ii. 34; of mercy and of children, images of, sometimes used when praying for rain, 118, 121; of mercy, vow in honor of, 185; of mercy, vow before image of, relating to the future birth of a son, 364.
Gods opening the roads, i. 203; of the hills propitiated, 206; of Buddhism (Sang Pō), 245; of Taoism (Sang Ching), 249; called Three Emperors (Sang Huong), 266; and goddesses annually thanked for past mercies, ii. 76, 77; take breakfast and dinner, 103; methods of ascertaining the will of the, 106–116; burning a lamp before the, 130; tranquillized, 131; birthdays of, honored by theatricals, 249.
Going out of childhood, i. 137, 138; to meet the bride, ii. 369.
Gold, joyous, ii. 251; mock-money representing, 277, 392; sold by weight, 365.
Golden lad and gemmeous lass, i. 213, 214; vessels, ii. 179.
Goodness of human nature held by the Chinese, ii. 398, 399.
Goods often borrowed or rented to be proffered as presents, ii. 235.
Goose used as an omen of good luck in regard to literary competition, ii. 236.
Gospel, obstacles to the reception of the, ii. 166, 418–426; and opium, both foreign to China, 359; ditto both legalized, 361.
Gourd-shell used as a charm against evil, ii. 316.
Governor feasts the new masters of arts, i. 415, 416.
Governorship of the world, Chinese notions about, ii. 396, 397.

Government colleges at Fuhchau, i. 378–383; of literary bachelors of arts, 396, 397; bills issued at Fuhchau, ii. 138; Chinese, very superstitious and idolatrous, 452–459.
Grace greatly needed by native helpers, ii. 416.
Graduates of the first degree examined before the literary chancellor preparatory to competition for the second degree, i. 396–400; ditto before the Imperial commissioners for the second degree, 401–411.
Graduation no proof of literary merit or high scholarship, i. 421–439.
Grafting *versus* adopting, i. 114, 115.
Grain, manner of carrying bundles of, i. 50; ditto of threshing, 51; how winnowed, 51.
Grains, god of the five, ii. 53.
Grandson of Hung-U, founder of the Ming dynasty, farce relating to, ii. 289.
Grasping playthings when one year old, i. 125.
Grass used for fuel by the poor, ii. 371, 372.
Grave-clothes, number of, put on a corpse, i. 175; ready-made, 210.
Graves, hills covered with, at Fuhchau, i. 32; omega or horse-shoe, 33; ii. 45, 46; *versus* chairs, 338.
Great Instructor, one of the Chinese Classics, often used as a charm, ii. 309.
Great King, the neighborhood god, i. 119, 167; ii. 240, 249; carried in procession the first month, 30, 31; makes significant presents to childless married women, 36, 37; image of, used in the Universal Rescue, 100.
Great Mountain, divinity called, i. 258–260.
Great Sires, mandarins greatly under the influence of their, i. 322, 323.
Great Year presented with a sacrifice, ii. 132.
Gruel, present of a certain kind of, an index of filial love, ii. 42; provided for teethless and mouthless spirits, 97.
Guards against counterfeiting bills, ii. 140.
Guessing riddles by literary men, ii. 37, 38; and gambling, 284.
Guests worship the dead, i. 185; expected to drink wine at feasts, ii. 281; reward playactors if pleased, 296; select the play to be performed, 297.
Gutting banks, customs relating to, ii. 142–144.

H.

Habit of opium smoking, how fixed, ii. 350, 351; difficult to break off, 356, 357; many inquiries for foreign medicines to cure the, 356.
Hai Huong, story about the viceroy and the, ii. 219.
Hall, provincial examination, described, i. 401, 402.
Halls, ancestral, worship of ancestors in, i. 225–235.
Hands, manner of shaking, ii. 376.
Happiness character very felicitous, ii. 328
Happy buckets, i. 281.
—— head, who is the, ii. 250.
Harmony, symbol of, i. 88; picture of two children embracing each other, a symbol of, ii. 325.
Hatching duck eggs by artificial heat, i. 55.
Headache, opium sometimes smoked to cure the, ii. 351.
Head-dress worn by brides, i. 79.
Headless spirits, singular provision for, ii. 97.
Head men in money-lending clubs, responsibility of the, ii. 148, 149.
—— of the lepers, ii. 254; of the beggars, 260–262.
Heads of candidates for the Buddhistic priesthood burnt, ii. 54, 55; 'pictures of dogs' and buffaloes', used as diabolical charms, 318, 320, 321; inveterate opium smokers described as having three, 354; ornaments for ladies', described, 374, 375; beggars often knock their, on the ground, 377.
Headship of a clan and of families, responsibility of the, ii. 227; of beggars hereditary, 261.
Health, poor, often attributed to the influence of diabolical charms, ii. 321; affected by opium smoking, 353.
Heart of Chinese women superlatively poisonous, ii. 273; of man originally virtuous and good, 398.
Heated platform used in Northern China in place of a bedstead, ii. 443.
Heathenism, Chinese, illustrated, i. 287–293; China the strong-hold of, ii. 434.
Heaven; Chinese notions about the proper manner of worshiping, ii. 397, 398; moved by filial and virtuous acts, 399.
—— and Earth worshiped by bride and bridegroom, i. 86; by high mandarins, 354; by successful literary competitors, 413; called the father and mother of all things, ii. 67; altar to, at Fuhchau, 67; thank-offering made to, 77; how honored, 185; worshiped by men when adopting each other as brothers, 228; worshiped by bride and bridegroom, 380; formed of pure and impure khe, 396; altars to, at Peking, described, 455–457.
Heavenly stems, ii. 340, 341.
Hell, informing the ten kings of, of the death of a person, i. 182, 192; concerning the Buddhistic, ii. 100, 101, 400, 401; breaking into, 104.
Hemp whip, in shape like a snake, regarded as an amulet, ii. 309.
Hia dynasty, Chinese cycle invented during the, ii. 340.
Hien Fung, death of, i. 368; opium legalized during the reign of, ii. 360.
Hieng Tieng Siong Tü, the Sombre Ruler, etc., i. 260.
Hire of a band of playactors, ii. 295.
Historical farce relating to a courtier of the Sung dynasty, ii. 289, 290.
Hoax practiced on a mandarin, i. 110.
Holiday at New Year's, ii. 26, 27; on the fifth day of the fifth month, 60; of kite-flying on the ninth of the ninth month, 70, 71.
Holy Spirit, the Chinese disbelieve the necessity of the influences of the, to do good, ii. 399.
Homestead falls to the eldest son, ii. 224.
Hong Kong cash, cent, dime, and dollar, ii. 146, 147.
Honorary tablets in memory of virtuous and filial widows, i. 111; erected by literary graduates of second and higher degrees, 419.

Honorary degree of Master of Arts bestowed on graduates of first degree when eighty years old, i. 420; of Bachelor of Arts bestowed on literary undergraduates when eighty years old, 420.
—— portals erected by imperial permission commemorating the virtues of various persons, i. 111; ii. 299.
Honoring a mandarin or a friend, singular way of, ii. 302–304.
Honors in view of graduation, i. 412–420.
Hooks, whip of, i. 346.
Hooting of an owl a harbinger of death, ii. 328.
Hopeless nation, Chinese regarded by some as the most, ii. 432.
Horary characters, ii. 341.
Horoscope, method of casting, ii. 336, 337.
Horse, one of the twelve animals, ii. 341.
Horse-faced assistant, etc., i. 285.
Horse-shoe grave, i. 33; ii. 45, 46.
"Horses" rode by some literary candidates, i. 434; to look at, ii. 219.
Hospital, location of a mission, at Peking, ii. 448.
Hospitality, treating with opium a token of, ii. 351, 352.
Host proffers wine freely to guests at the table, ii. 231.
Hostess expected to make presents to female guests on joyful occasions, ii. 237.
Hot-water snake, i. 345.
Household gods worshiped on New Year's morning, ii. 24; return to earth after visiting heaven, 29; balls of rice-flour placed before, at the winter solstice, 74; thanked in the twelfth month, 76, 77; established times for offering sacrifice to, 383.
Houses of the Chinese at Fuhchau, i. 42; swept in the twelfth month as an omen of good luck, ii. 97; spirits', described, 98.
Huang-Ti, the first tailor, i. 266; inventor of the chronological cycle, ii. 340, 341.
Hulling rice, i. 52.
Human race descended from a couple of brooms, ii. 396.
—— sacrifices not required in Chinese religions, ii. 395.
Hundred children and thousand grandchildren, ii. 325.
Hundred-families'-cash-lock, a charm, ii. 314.
Hung-U, farce relating to the grandson of, ii. 289.
Huo Sing, god of fire, i. 260, 261.
Husband to be divorced by his wife an impossible and preposterous idea, i. 106.
Husbandry, implements of, used by the emperor himself colored yellow, ii. 456; used by the princes of the empire colored red, 456.

I.

I Kuang Tai Uong, god of surgery, i. 275.
Idol, feast made for an, ii. 123; at Peking sixty feet high, 458; importance of making a large, on a lucky day, 348.
—— processions, engaging in, out of gratitude to the gods or as a work of merit, i. 162–167; concerning, 276–287.
Idolatrous worship, samshu extensively used in, ii. 280; education of children systematized and stereotyped, 425.
Illegal modes of torture and of punishment, i. 341–346.
Illumination of the Bible greatly needed in China, ii. 393.
Illustrations of the preaching of native helpers at Fuhchau, ii. 408, 409.
Images, portable, i. 284–287.
Imperial commissioners *wash* their hearts, i. 403; family as private individuals worship the Living Buddha, ii. 457; pavilion near the temple of Confucius at Peking, 459, 460.
Implements of husbandry used by the emperor and his princes at Peking, ii. 456.
Importance of special prayer for native helpers in China, ii. 410–417; of sustaining with vigor Protestant Missions at Peking, 462, 463.
Importers of opium, if they pay the duty, no longer smugglers, ii. 361.
Importunity of beggars, ii. 260–263.
Imprecations of the Chinese, vulgar and vindictive, ii. 273.
Impressive remarks by a native helper, ii. 392, 393.
Imprisonment, i. 337.
Inauspicious words and sentences to be avoided on festive and mournful occasions, ii. 326, 327.
Incense and candles frequently burnt before ancestral tablets, i. 97; cakes, superstitious use of, ii. 33; ashes obtained to represent some divinity, 128–130.
Incest, singular notions about, i. 99.
Incidents illustrative of Chinese principles, i. 324; ii. 219, 414, 416, 423.
Indifferent reply from the gods or the dead, how indicated, ii. 108.
Indigent students, anecdotes concerning, i. 448–452.
Infanticide of girls, ii. 203–209.
Inferior class of punishments and tortures, i. 335–337.
Infernal regions, one of the ten kings of the, becomes a crazy priest, ii. 289, 290.
Influence of village elders, ii. 253; of Confucius, 423; of early wrong training, 426; of Scripture associations in exciting interest in Biblical lands, 433; of foreign missionaries by means of native helpers, 407; of precedent in China, an argument for special prayer in behalf of native helpers, 411.
Influences, efforts to expel deadly, i. 144.
Inner Land, a popular name for China, ii. 421.
Inns in Northern China, ii. 443.
Inquiring of the gods and of ancestors, various methods of, ii. 107–116.
Inscriptions on rocks, ii. 366, 367.
Insects supposed to cause leprosy, ii. 256; certain, killed by thunder, 302.
Inside view of Peking, ii. 438–463.
Inspection of the earth and scenery, fortune-telling by, ii. 337–339.
Inspector of good and evil, who is, ii. 82.
Instances of female infanticide confessed or asserted, ii. 205.
Instruments of punishment and of torture carried in idol procession, i. 282; in astronomical observatory at Peking, ii. 460.
Intercalary year, an omen of longevity, i. 212; ii. 14.

Interest, money-lending clubs without, ii. 147–151; on sums loaned by the Five Emperors sixty per cent. monthly, 160, 161.
——— of the Church in Missions in China disproportionate and inadequate, 429–434.
Interpreters, influence of, i. 328.
Inventors of a paper currency, the Chinese, ii. 319.
Invigorating plays not encouraged, ii. 290.
Invitation to drink wine, meaning of, ii. 232.
Inviting a god to drink some tea, ii. 127, 128.
Ioh Uong Chu Sü, god of medicine, i. 274, 275.
Iron cash at Fuhchau, ii. 138, 139.
Iron point of an old plowshare regarded as an amulet, ii. 208.
Irrigation, manner of, by an endless chain-pump, i. 53, 54.

J.

Jesuit burying-ground at Peking, ii. 450, 451; missions at Peking, 461, 462.
Jesus, native helpers stand up for, ii. 410.
Joseph, white marble monument to, near Peking, ii. 451.
Jottings on various subjects, ii. 299–306.
Journeymen, combinations among, ii. 152, 153.
Joy, character for, written twice side by side, a very felicitous combination, ii. 326.
Joyous gold explained, ii. 251.

K.

Kang, substitute for a bedstead in Northern China, ii. 443.
Kà-pue, use of, in inquiring of the gods and ancestors, ii. 107, 108, 110, 180.
Keeping company with the spirits of the dead by night, i. 179, 229; company with the gods by night soon after New Year's, ii. 30, 31, 251.
Kek, name of mandarin orange, used as an omen of good, ii. 27.
Kidnapping one's own affianced bride, i. 104; instances of, 105.
Killed by thunder, who are, ii. 301.
Killing the buffalo, popular sentiments relating to, ii. 186–191; little girls by their parents common, 203–208; a boy, a trick done by jugglers, 281.
King, Heavenly Prince, a god called, i. 267.
King of the spirits, ii. 96; of beggars, 261.
Kissing, concerning, ii. 375.
Kitchen god, rice-flour balls kneaded before the, ii. 74; annual thanksgiving to the, 75; manner of annual sacrifice unto the, 81–85; consulted for an omen, how, 330.
Kite-flying, ii. 70, 71.
Kneeling on chains or bits of crockery, i. 346; position of, often assumed by beggars and suppliants, ii. 377.
Knife which has been used in killing a person regarded as a charm, ii. 309; brass charm in shape like a, 312.
Knives, ascending a ladder of, i. 153, 154; thrown into the air by jugglers, ii. 280.
Kong, a fine stone portal at Tating in honor of Mr., ii. 300, 301.
Koran, language of the, read by some Mohammedan priests at Peking, ii. 460.
Kushan, Monastery of the Bubbling Fountain at, i. 24, 239, 241, 242.
Kuan-lo, story about, i. 134, 135.
Kuang Ing Huk, goddess of mercy, i. 97, 261, 262.
Kuang Tü, god of war, i. 266, 267.
Kue Sing, a god of literature, i. 267, 268.
Kung, Prince, Chinese foreign minister at Peking, ii. 449.

L.

Ladder of knives, ascending a, for the benefit of the sick, i. 153, 154; ascending a, to benefit persons under the influence of a diabolical charm, ii. 320.
Lama monasteries and Lamaism at Peking, ii. 457–459, 462.
Lamentation at fixed times during period of mourning, ii. 385, 386.
Lamp, burning a, before the gods, ii. 130.
Landlords and tenants, customs relating to, ii. 161; singular customs relating to servants of, 306.
Language, about the Chinese, i. 63, 64; better spoken by native helpers than by foreign missionaries, ii. 405; peculiarities of, 419; invention of, ascribed to the devil, 420.
Languages spoken at Peking numerous, ii. 447.
Lanterns, feast of, ii. 34, 35; lighting, before the heavens, 131; suspended in the street at night as an act of merit, 194; in neighborhood temples, 250, 251; playing with dragon, 267; farce of Buddhist priest and blind man going to see the show of, 288; certain, symbolical of a numerous posterity to the owner, 325; used in bridal processions, 369.
Laying up treasures in hell, ii. 391–393.
Learned, sect of the, or Confucianism, i. 250–254.
Learning the Chinese language, why difficult, i. 62–64; ii. 419.
Leaves used as fuel by the poor, ii. 371.
Left hand the seat of honor, ii. 370, 371.
Legal modes of torture and punishment, i. 335–341.
Legalization of the opium trade in China, ii. 360.
Legations, the foreign, locations of, at Peking, ii. 448.
Lepers, ii. 254–259.
Leprosy, wet and dry, cause of, ii. 256.
Lettered paper, reverence for, ii. 167–170.
Letting out the spirits, i. 256.
——— go the water-lamps, ii. 103, 104.
——— animals live, 181, 182.
Li, story about Mr., ii. 191.
Libations of wine poured on the ground, ii. 364.
Lictors, i. 299–301.
Life abridged by opium smoking, ii. 355.
Light, altar to, at Peking, ii. 457.
Lighting incense and candles at death of a parent, i. 169; the streets at night considered meritorious, ii. 194.
Lightning and thunder, Chinese notions about, ii. 301, 302.
Liu, Ex-commissioner, how his corpse was honored, i. 203.
Ling Chui Nü, commonly called "Mother," goddess of children and of midwifery, i. 264, 265; ii. 365.

Lion pursuing a ball, ii. 290, 291; picture of a, used as a charm, 311.
Liquid, Chinese reduce opium to a, before smoking, ii. 349.
Literary competitive examinations, i. 383–439; clubs, ii. 213, 214; game at feasts, 233, 234.
Literature, gods of, i. 267, 268; benevolent society connected with a certain temple of god of, ii. 174; importance of a Christian, in the Chinese language, 434, 435; character of Chinese, i. 252, 253; ii. 426, 465.
Little bride, meaning of, applied to girls, i. 98; priest, meaning of, ii. 229.
Lives of animals, vows relating to, ii. 180–182.
Living Buddha worshiped by the Imperial family, ii. 457.
Lŏ Chü, the old boy, founder of the Taoist sect, i. 249.
Loaves of bread, popular superstitions relating to, ii. 122–127.
Local deities propitiated by an offering, ii. 46.
Longevities, Imperial birthdays called, 10,000, ii. 218.
Longevity clothes put on a corpse, i. 175; picture, 176; worship before the picture of, 181; character for, very auspicious, ii. 322, 323; symbolized by vermicelli, 33, 222, 223; large character engraved on a rock on Drum Mountain, 367.
Lots, manner of casting, described, ii. 108–110; frequently resorted to, 384, 385.
Lotteries unlawful, i. 347.
Lottery, an exciting kind of, not tolerated, ii. 287.
Lotus flowers, imitations of, how used, ii. 103.
Love of money, native helpers in danger of being unduly influenced by, ii. 414–416.
Lucky festival observed in the first month, ii. 32, 33; days indicated in the Imperial calendar, 153; burying-place, importance of, 338; days in regard to marriages, 345; days in regard to building houses and temples, 346; days for burial of one's parents, 347.
Lu Pang, god of carpenters, i. 269, 270.
Luring home one of the spirits of the dead by means of a white cock on a coffin, i. 214.
Luxury, opium not a harmless, ii. 358.
Lying for the benefit of employers common, ii. 414.

M.

Machines, labor-saving, but little used, i. 60.
Ma Chu, goddess of sailors, i. 262, 263.
Magpie, a bird of good omen, ii. 327.
Maid-servant often presented to daughters on their marriage, ii. 378, 379.
Main hope of the Church for the evangelization of China, who are the, ii. 404, 407, 410.
Making inquiries of the dead by cash, i. 77, 78; by the kâ-pue, 225.
——— New Year's calls, ii. 23–26; a feast for an idol, 128; ten, a term used in celebrations of birthdays after reaching fifty years, 220.
Male principle of nature, ii. 92; slaves few at Fuhchau, 211.
Manchu Tartars, colony of, at Fuhchau, i. 22; character of, 22; always faithful to the emperor, 22; worship Tai Sang, 259.
Mandarin arrests and chains himself, i. 312; receives presents from inferior officials, 321; largely influenced by subordinates in his own yamun, 322, 323; oranges, omens of good luck, ii. 27–31; dialect prevalent in Northern China, an argument for supporting missions at Peking, 463.
Mandarins and their subordinates, i. 294–375; set an example to farmers, ii. 51–53; worship the emperor's tablet, 72, 73; praying for rain by, 120–122; birthdays of, celebrated with éclat, 218.
Manes of the dead worshiped with incense, ii. 226.
Manner of betrothal, i. 65–69.
Manœuvring the dragon at New Year's, ii. 29, 291, 292.
Map, Chinese, of the world, ii. 421.
Marble, white, extensively used at Peking, ii. 453, 455–457, 460.
Marine inspector chief in the suburban procession in honor of spring, ii. 22.
Marriage, while in mourning for a parent, unlawful, i. 101; customs observed between betrothal and day of, 67–79; customs observed on the day of, 78–91; customs observed subsequent to day of, 92–98; of foundlings, ii. 173, 174.
Marriages and funerals, societies to assist, ii. 177–179; importance of having lucky days for, 345.
Married life, superstitious customs relating to, i. 113–120.
Marrying the wearer of a white skirt, i. 100; the wife of a living man, 107.
Masks worn by children, ii. 43, 316; worn by playactors when personating females, 297.
Masses, large and intelligent, difficulty of influencing, an obstacle to the rapid progress of the Gospel in China, ii. 426.
Master of Arts, who may compete for the literary degree of, i. 399.
Matches made in Heaven, i. 69.
Material for clothing, how forwarded to friends in hell, ii. 391, 392.
Matting used universally about beds, ii. 378.
Meals, Chinese at their, i. 45.
Meaning of the braided cue and the shaven pate, ii. 243.
Measles, goddess of, i. 157.
Measure, worshiping the, i. 129, 130, 134, 135.
Measures, just and legal, used by examiners to prevent deception, i. 421–428; unjust and unlawful, used by examiners to favor certain candidates, 428–431; unjust and unlawful, used by literary competitors to succeed, 431–439; of capacity, great and small, ii. 381, 382.
Meat but little used on New Year's day, ii. 28; not used in a vegetable sacrifice, 84; three kinds of, reckoned as vegetables, 182; merit of abstaining from, 183–186; offered to idols, and then consumed at a feast, 388–391.
——— sacrifice to the god of the kitchen, ii. 82, 83.
Medicine, god of, i. 148, 274; prescribed by gods or goddesses through a medium, ii. 116; for the cure of leprosy, 256, 257; sought with eagerness to cure the hankering after opium by its victims, 350.

Medium, consulting the gods and the dead by a male, ii. 110–114; by a female, 114–116.
Meeting the bride, ii. 369.
Melon-seed and juggler, ii. 281.
Mencius and Confucius, descendants of, a privileged class, i. 391.
Mendicants, ii. 259–263.
Mending a water-jar, a farce, ii. 288, 289.
Mercy, goddess of, i. 261.
Merit of respectfully using lettered paper, ii. 170; of eating only vegetables, 183–186; miscellaneous works of, 192–196; ways of obtaining, 398, 399.
Meritorious ceremonies for the benefit of the dead, i. 191–197; practices, ii. 91–106, 164–196; repetitions of the names of idols or gods, 386–388; repetition of formulas, 458.
Metal balls swallowed by jugglers, ii. 282.
———, one of the five elements of nature, ii. 341.
Metals, precious, sold by weight, not coined, ii. 365.
Metempsychosis, ii. 400, 401.
Methods of ascertaining the will of the gods and of deceased ancestors, ii. 106–116; of gambling, 283–288; six, of fortune-telling, 331–339.
Middle Kingdom, popular name for China, ii. 301, 421.
Middle-men, system of, ii. 134–138.
Midwifery, goddess of, i. 261, 266.
Midwives worship "Mother" on her birthday, i. 133.
Military sage, i. 266; competitive examinations, 438–443; utensils carried in public procession, ii. 71, 72.
Milky Way, superstitious ceremony relating to the, ii. 68.
Mille, Hong Kong, ii. 146
Mills for grinding grain, i. 52, 53.
Min, River, entrance of the, i. 23; scenery on the banks of the, 23; Bridge of 10,000 Ages across the, 24; Bridge of the Cloudy Hills across the, 27; god of the country of, 275.
Ming dynasty, farce relating to a sovereign of the, ii. 289; wonderful bell cast during the, 451, 452.
Ministry, native, why it should be highly educated, ii. 406, 407.
Mirror, singular use of a metallic, i. 150, 151; used in representations of lightning, ii. 301; concave and metal, used as charms, 313; round, suspended on bed-curtains as a charm, 317.
Miscellaneous practices and sentiments relating to betrothal and marriage, i. 98–112; superstitions to cure the sick, 142–153; practices and opinions relating to the dead, 208–216; superstitious practices, ii. 127–133; business customs, 156–163; works of charity and of merit, 192–196; opinions and practices, 264–306; omens for good or evil, 327–330.
Mission, American Board's, at Fuhchau, i. 33, 84; Methodist Episcopal Church's, 34, 85; English Church's, 35, 36; Swedish Church's, 36, 37; Roman Catholic, 37–40; at Amoy and at Ningpo more successful than at other ports, ii. 407, 408.
Missionary topics, ii. 394–437; candidates, thoughts for, 428–433.
Mock clothing defined, i. 15; burned for the dead, 193, 229; ii. 61, 62, 91, 93, 94, 105, 156.
Mock-money defined, i. 16; used in funeral processions, 200–203; burned for the dead, 193–195; ii. 93, 94; preparation and use of, 275–278.
Mohammedan mosque at Fuhchau, i. 37; at Peking, ii. 460.
Molasses candy, singular use of, i. 124.
Monastery, Buddhistic, on Drum Mountain, i. 23, 239, 241, 242; ii. 181.
Money, present of, expected from invited guests at weddings, i. 89; -lending clubs without interest, ii. 147; presented on festive occasions, 238; how laid up in hell, 291–293; love of, an example of its destructive power, 362.
Monkey, picture or effigy of a, worshiped, i. 287, 288; black, 292; grasping a peach, 343; effigy of a deified, used in praying for rain, ii. 119; trained by beggars to perform, 260; one of the twelve animals, 341.
Monks, Buddhist priests much like, i. 240.
Monument at Peking to the thirteen foreign soldiers who were tortured to death by the Chinese in 1860, ii. 451; to Xavier and to Joseph, 451.
Moon, when eclipsed, how saved, i. 308–311; measures the month, ii. 14; pursued, or congratulated, or rewarded, 65; has a white rabbit, 65; inhabited, 65; how honored, 186; altar to, at Peking, 457.
Moon-cakes, ii. 66.
Moral tracts and books distributed by the Chinese, ii. 164–167.
Morality of Chinese proverbs, ii. 268–272.
Mortgaging property, a singular method of, ii. 162, 163.
Mortuary houses, ii. 369.
"Mother," goddess of children, i. 115, 116, 119, 120, 122, 125, 127, 129, 133, 137; ii. 36, 68, 222, 246, 249, 425. Seven-star, 68; of the measure, 68, 69, 131, 185, 365.
Mottoes on posts of houses and temples, ii. 367, 368.
Mounting the platform, ii. 95, 98.
Mourning, singular customs relating to, and the unburied dead, i. 168–190; putting on, on the seventh day, 183; staff used by filial son, 184; ceremony at the end of three years of, 189, 190; national, for Hien Fung, illustrating the state religion, 368–375; students in, may not compete at the established examinations, 384, 385; families in, may not make rice-flour balls at the winter solstice, ii. 75; ditto, may not prepare the rice-flour for a kind of sweet cake in the twelfth month, 78.
Mouths, but no hearts, ii. 234; of the Chinese exceedingly filthy, 273.
Muleteer and his mules, ii. 438, 439, 444.
Municipal temple at Fuhchau, i. 255.
Murder, relating to, i. 305, 306; of little girls by their parents never punished, ii. 208.
Musical clubs, ii. 216.
Musquitoes, story about a boy and the, i. 455.
Mutton not found in the market at Fuhchau, i. 45; found in Northern China, ii. 447.

N.

Nails which have been used about a coffin regarded as a charm, ii. 309.
Name of bride when changed to her husband's, i. 83.
Names of one thousand Buddhas recited, i. 196; of literary competitors sometimes enrolled in more than one district, 433, 434; for China, ii. 421.
National mourning for Hien Fung, illustrating the state religion, i. 368–376; vanity of the Chinese an obstacle to their rapid reception of Christianity, ii. 420–422.
Nationalities represented in Peking, ii. 447, 448.
Native trade at Fuhchau, i. 20, 21; foundling asylum, ii. 171–174.
——— assistant, bold and searching address made by a, ii. 393, 394.
——— helpers, relation of, to the conversion of China, ii. 403–410; importance of special prayer in behalf of, 410–417; need commentaries on the Bible in their language, 435; estimated number of, employed by missionaries, 437.
Natural-footed class of women, ii. 202.
Nature, male and female principles of, ii. 92; course or revolution of, 343.
Necessaries of life furnished destitute spirits, ii. 95.
Needles used on betrothal cards, i. 69; threaded, drawn from a juggler's mouth, ii. 252.
Negative answers from the gods or the dead, how indicated, ii. 108; character of the popular "good" words, 165, 166; features, two in Chinese religions, 394, 395.
Neighbors not to prevent a contemplated betrothal regarded as meritorious, ii. 193, 194.
Neighborhood temples and neighborhoods, ii. 245–254; committees of, appointed by lot, 384, 385.
Nestorian tablet on stone, ii. 367.
Newspaper, gobetween circulates the market news of a, ii. 135.
New Year's festivities, ii. 23–28.
Ngu Hieng Kung, god of thieves, i. 273, 274.
Ngu Tii, gods of cholera, the pestilence, etc., i. 157–163, 276–286.
Ngiik Huóng Siong Tii, chief god of Tauism, i. 257.
Ngnóng Saùi, god of playactors, wrestlers, musicians, etc., i. 268.
Nine Happinesses' Temple at Fuhchau, ii. 122–127; likes, a felicitous term, i. 315.
Ninth and eleventh months, festivals and customs of the, ii. 70–75; day of the ninth month, holiday of kite-flying, i. 70, 71.
Noble sentiments of Tau Kuang concerning opium, ii. 360.
No-offspring altar or no-offering altar, ii. 227, 228.
Northern city of Peking, ii. 445.
Notification of approaching ceremonies issued to the gods, i. 192.
Notions of the Chinese concerning the moon, ii. 65; concerning leprosy, 255–257; concerning the creation, 396; concerning the governorship of the world, 396, 397; concerning themselves, compared with other nations, 420–422.
Nun, Buddhist, i. 253, 254; shaves her head like the Buddhist priests, ii. 241; Buddhist and Buddhist priest, popular farce of, 289.

O.

Object of the support of leper asylums, ii. 253; of Providence in regard to the consumption of opium by the Chinese, 358; of worshiping the gods and goddesses, 399, 400.
Objects of interest to the foreign visitor at Fuhchau, i. 58, 59; some of the, worshiped by mandarins as a part of their official duties, 353–359; of interest at Peking, ii. 457, 459, 460.
Obligations of England and America to China, ii. 361, 362, 435, 436.
Observance of a lucky festival soon after New Year's, ii. 32, 33.
Observations about the Chinese year, ii. 16–18.
Obstacle, opium a great, to the spread of the Gospel in China, ii. 358; superstitious education of children an, to the Gospel, 425, 426.
Obstacles to the spread of Christianity in China, an argument for the vigorous prosecution of missions there, ii. 428.
Obtaining representative incense ashes, ii. 129; an omen from the kitchen god, singular method of, 330.
Odium of rejecting Confucianism for Christianity thrown upon the native helpers, ii. 411, 412; of exchanging their ancestral tablets for Jesus thrown upon the native helpers, 412.
Offering food and wine to the dead, i. 173; food and wine at the grave to the gods of the hills, and to the destitute spirits in Hades, 205, 206; rice on receiving the gods, ii. 29, 30; made to the god of the hill where the dead is buried, 46, 49; made to spirits of beggars and lepers in Hades, 47, 49; the yearly rice on the last day of the year, 85; supplementary, for dilatory spirits, 98, 106; incense, manner of, described, 107.
Office obtainable by purchase or by bribery, i. 333, 334; given by lot to certain literary graduates of the third degree, 334; resignation of, different reasons or excuses for, 315–319.
Officers at Fuhchau, i. 294–298; order of public procession of, and their retinue, 300–302; and people may use representations of the four-clawed dragon on some occasions, ii. 266–287.
Official seals, opening of, ii. 38–40; sealed up for one month, 79–81.
Old men's clubs, ii. 215.
Oils, several vegetable, i. 58.
Omega graves, i. 33; ii. 45, 46.
Omens for good or evil, i. 66, 68, 72, 74, 76, 77, 80, 83, 84, 85, 86, 87, 88, 91, 96, 98, 109, 121, 122, 125, 149, 150, 153, 155, 156, 186, 209; ii. 22, 27, 31, 32, 33, 34, 36, 37, 39, 40, 48, 62, 69, 74, 75, 77, 78, 83, 84, 86, 89, 148, 153, 220, 222, 223, 229, 236, 238, 299, 353, 452, 457; charms and, 307–330, 338.
Omida Buddhas, easy method of becoming, ii. 189.
Ominous words and sentences, ii. 321–330.

Omito, name of Buddha, oft repeated as a work of merit, i. 242; ii. 386, 387.
Once a thief afterward a thief, i. 321.
One-priced stores, ii. 152.
Onions, garlics, and scallions reckoned as meats, ii. 183.
Oolong tea, how prepared, i. 48, 49.
Opinion, Chinese, concerning Divine Providence and opium, ii. 358.
Opinions and practices, miscellaneous, ii. 264–268.
Opium, amount of, imported into Fuhchau in 1863, i. 20; and opium-smoking, ii. 349–362; connection between, and missions in China, 361, 362, 435, 436.
Oracle of the gods sometimes ambiguous, ii. 110, 114.
Oranges, mandarin, used as an omen of good, ii. 27, 31.
Order for certain articles proffered as presents, ii. 235.
Ordination, Buddhistic, how performed, ii. 54, 55.
Origin of Filial Porridge festival, ii. 43, 44; of festival of the fifth day of the fifth month, 59; of the custom of compressing girls' feet, 197; of all things ascribed to the male and female principles of nature, 396; of sin, Chinese ignorant of the, 398.
Ornaments symbolical of happiness, longevity, and wealth, ii. 324; for the heads of females numerous, 374, 375.
Orphans assisted as a work of merit, ii. 195, 196.
Os calcis, the bone called, turned downward in compressing the feet, ii. 198.
Outfit, sending the bridal dowry or, i. 75.
Owl, hooting of an, a harbinger of death, ii. 329.
Oysters used as an omen of the future birth of a son, ii. 31, 32.

P.

Padlock of silver, a charm, ii. 314.
Pagoda Anchorage, foreign vessels anchor at, i. 23; miniature, worshiped by boys, ii. 66.
Pagodas, two, in the city of Fuhchau, illuminated in the *eighth month*, ii. 67.
Painting the face of females white, ii. 368.
Panic among bill-holders in 1855, ii. 142, 143.
Paper-boats carried in public procession, i. 159; ditto, sent out to sea, 283; clothing burnt for deceased ancestors, ii. 61, 62; money invented by the Chinese, 139; reverence for lettered, 167–170; on fire in the mouth of a juggler, 233.
Parents worshiped by the bride and bridegroom, i. 93–96; death of, sufficient reason for resigning office, 315, 316; sickness of ditto, 316, 317; heathen, compared with Christian, ii. 426.
Parents-in-law feast their son-in-law on his graduation, i. 418.
Parricide, punishment for the crime of, i. 140.
Particles of tin in the ashes of mock-money remelted and reprepared, ii. 278.
Passengers in wheelbarrow express, ii. 440.
Passing through the door, custom called, i. 128–131.
Pate, shaving the, of the Chinese men, ii. 240–245.
Patriarchs, heads of families like, ii. 227.
Patrimony, how divided, ii. 224, 225.
Patron god of children, mothers, and midwives, i. 133, 134, 265; of married women, 261; of sailors, 262; of artisans and manufacturers generally, 266; of the Manchu dynasty, 266; of literary men, 267, 268; of playactors and musicians, 268, 269; of traders, 269; of those who use the chisel and the saw, 269; of swine owners and raisers, 270, 271; of gamblers, 271, 289; of thieves and shop-keepers, 273, 274; of medicine dealers, 274, 275; of midwives and of children, 289, 290; of gobetween unions, ii. 137; of business unions, 153, 154; thanked in the twelfth month, 77, 86; of playactors, 292; of artisans and traders, 390.
Pavilion to Heaven at Peking, ii. 453, 454.
Pawnshops, unlicensed, illegal, i. 349; legal, licensed by government, ii. 159, 160.
Pay of gobetweens, ii. 135; native helpers often regarded as working merely for their, 414–416.
Paying the debts of a deceased relative or friend, i. 194.
Payment of debts, ii. 60, 69, 86; singular customs relating to, on the last day of the year, 87–89.
Peace and harmony symbolized by two children mutually embracing, ii. 325.
Peach on the head of children, i. 132; symbol of longevity, ii. 322; cake like a, or picture of a, typical of long life, 322.
Peach-tree, branch of, used as a charm, ii. 309.
Peacocks' feathers given as rewards of bravery, i. 329.
Pearl, lion pursuing a, ii. 290, 291.
Pearls, story about a string of, presented to the viceroy, ii. 219.
Pearly Emperor Supreme Ruler, household gods return to earth after reporting to, ii. 29, 83; notification to, 95, 96; mandarin praying for rain burn incense before the image of, 120; worshiped by the empero at Peking, 454, 455.
Peculiarities of the Chinese language, i. 63, 64; ii. 419, 420; ditto an obstacle to the spread of the Gospel in China, 419, 420.
Pecuniary profit, native helpers in danger of being unduly influenced by a desire for, ii. 412, 413.
Pekinese cab, ii. 446; characteristics of the, 446, 447.
Peking, concerning, ii. 438–463; the literary and political centre of the empire, 462, 463.
Pen writing on sand, consulting the gods by a, ii. 112–114.
Peony full of leaves and flowers an omen of good, ii. 330.
People, praying for rain by the common, ii. 116–120.
Percentage paid mandarin runners for buffaloes killed, ii. 187; on the price of rent sometimes paid servants of landlords by their tenants, 306; servants often demand a, on the sales of peddlers, etc., 305.
Period of adult age, when is the, i. 198.
Periodical weeping after death by relatives, ii. 385, 386.
Permanent fund connected with ancestral halls, i. 227, 228, 233, 234.
Petitioners kneeling in the streets, ii. 377.

Phœnix, pictures of, how used, i. 67, 71, 90, 91; notions about the dragon and the, ii. 264–268.
Physiognomy, fortune-telling by, ii. 332, 333.
Picture or image of animals worshiped, i. 287–293; of the dragon and the phœnix, how used, ii. 267; of thunder, 301; of a god of literature or a star used as a charm, 317; of a dog's head and of a buffalo's head used as charms, 318–320.
Pig's tail, raw, singular use of, i. 290.
Pious tea-drinkers in America *versus* heathen tea-pickers in China, ii. 436.
Pipe for smoking opium, how used, ii. 350.
Placing bridal bedstead in position, i. 75–77.
Planting a melon-seed, a juggler's trick, ii. 281.
Plate spun around by a juggler, ii. 280.
Platform, mounting the, ii. 95–98; used by smokers of opium, 352, 353.
Playacting, god of, i. 268, 269; concerning, ii. 294–298.
Playactors often rewarded largely if they please, ii. 296.
Playing with dragon lanterns, ii. 267, 291, 292.
Plays and sports, ii. 290–292.
Plowing, how performed, i. 50; of mandarins as an example to farmers, ii. 51, 53; by the buffalo meritorious, 187; of the emperor and his princes at Peking, 456.
Plowshare, point of an old, a charm, ii. 308.
Poetical game at feasts, ii. 223, 234; gambling game, 284.
Pointer, gambling with a revolving, ii. 285, 286.
Poisons, five, what are called, used as charms, ii. 316.
Policeman connected with yamuns, i. 330.
Politeness, Chinese notions about, i. 234, 235.
Ponds, artificial, for raising fish, i. 54.
Pontifex Maximus of the family clan, who is the, i. 225.
Poor-house, Imperial, i. 60; no town or county, ii. 190.
Popular mandarins, how sometimes honored, i. 327, 328; and singular superstitions, ii. 91–133; sentiments relating to killing the buffalo and eating its flesh, 186–191; sentiments as to the cause of leprosy, 256.
Porridge, festival of filial, ii. 41–44.
Portable images carried in idol procession, i. 280, 284–286.
Portals in honor of virtuous and filial widows, i. 111, 112; various honorary, at Fuhchau, i. 111; ii. 299–301.
Porterage, manner of, i. 31.
Porters, concerning, ii. 371.
Portuguese cemetery near Peking, ii. 450.
Posterity, desire for numerous, how sometimes indicated, ii. 325.
Posthumous influence of Confucius and Mencius an obstacle to the progress of Christianity, ii. 422, 423.
Posts of houses and temples covered with mottoes on red paper, ii. 367, 368.
Pound in weight indefinite, ii. 381.
Poverty the excuse for killing little girls at birth, ii. 206, 207; for selling children and wives, 211; national poverty an effect of opium-smoking, 355.
Power of fashion or of habit, ii. 244.
Practical questions relating to missions in China, ii. 430–433.
Practices, miscellaneous superstitious, ii. 127–133; miscellaneous opinions and, 264–306.
Prayer in earnest will certainly be answered, ii. 36, 37; importance of special, for native helpers in China, 410–417; more, needed for China, 430–433; on Saturday evening, why specially appropriate, 430.
Praying for rain, ii. 116–122; for a dream, 130.
Preachers, native, should be well educated in the Chinese Classics, why, ii. 406; are a new and distinct class by themselves, 413.
Preaching by native helpers, characteristics of, ii. 408–410.
Precedent in China, prayer for native helpers important in view of the power of, ii. 411.
Precious metals used as bullion, and sold by weight, ii. 365.
Precocious youth, anecdotes concerning, i. 444–447.
Prefect chief in the procession in honor of spring in the city, ii. 21.
Prejudices of the Chinese against change exceedingly strong, ii. 426.
Preparatory ceremony to celebrating a birthday, ii. 222, 228.
Preparation and use of mock-money, ii. 275–278; of a Christian literature in Chinese highly important, 434, 435.
Preparing for death, Chinese idea of, i. 212.
Prerogative of the emperor and empress, ii. 264–268.
Prescriptions for the sick obtainable by mediums from the gods, ii. 116.
Presentation of rice on New Year's, ii. 23, 24; of a "gauze trunk" to a deceased parent, 62; of food to spirits, 93–95; of food in leper asylums, 259; of a "private ceremony," 304–306.
Presents between families of bride and bridegroom, i. 70–72; between bridegroom and his parents-in-law, 97; from relatives for use in sacrificing to the dead, 180; to dry up a daughter's tears, 188; to counteract unlucky influences, 209, 210; of white cloths given to mourners to cry with, 209; significant, to childless married women about New Year's, ii. 31, 32; to their rich patrons from shop-keepers in the twelfth month, 78, 79; on New Year's eve in China, 89; expected by the aged on their birthdays, 220–222; customs relating to giving and receiving, 234–239; communicating glad tidings, 304.
Preserves frequently gambled for, ii. 287.
Pretended adoption of a child, ii. 29, 30.
Prevalence of female infanticide confessed, ii. 204, 205, 207; of female infanticide apologized for and justified, 206, 207; of the Mandarin dialect in Northern China an argument for Protestant missions at Peking, 463.
Price of goods and labor largely regulated by business unions, ii. 151; of little girls when sold, 206; *of wives and children* when sold, 211, 212; of different kinds of fortune-telling, 339.
Pride, native helpers in danger of self-conceit and, ii. 412, 413.
Priests, Buddhist, i. 186, 191, 197, 236–246;

Taoist, 117, 129, 136, 143, 144, 150, 151, 153, 182, 191, 197, 246–249, 309; Confucianist, 185, 186, 250–252, 357, 362, 366, 367, 373, 374; ii. 67, 92, 93, 94, 95, 96, 98, 100, 120, 121, 221, 320, 321; head of Buddhist, shaved, 241; vain repetitions of Buddhist and Taoist, 386–388.
Primary schools, i. 376–378.
Primogeniture and other family matters, ii. 223–230.
Prince Kung, ii. 449.
Principal crops at Fuhchau, i. 48.
Principles of nature dual, *i. e.*, male and female, i. 292; of true religion unknown in China before the arrival of missionaries, 394–403.
Printing, block, how performed, i. 62.
Private gifts to servants, customs relating to, ii. 304–306.
Procession, marriage, i. 79–83; idol, 158, 159; extraordinary kind of idol, 160, 161; engaging in an idol, as a token of gratitude or work of merit, 162–167; order of a funeral, 203; of mandarins through the streets, 298–302; of literary and military graduates, 414, 417, 418, 442; in honor of spring, ii. 18–23; of military officers in honor of military utensils, 71, 72; of rain-prayers, 117–120.
Proclamations take the place of official newspapers, i. 332, 333.
Producing, formulas for, ii. 341–343.
Professors of ceremony, i. 250–253.
Profits of the bread-loaf superstition, ii. 126; of opium much greater than the cost of missions in China, 361, 362.
Prognosticating fortunes, six methods of, ii. 331–339.
Prolonging the longevity measure, ii. 221.
Promotion in rank and office, how typified, ii. 303.
Proof of female infanticide at Fuhchau and vicinity, ii. 203–205.
Property, a singular method of mortgaging, ii. 162, 163; of some families not divided for generations, 225, 226; affected by smoking opium, 353; confiscated long ago recently restored to the Roman Catholic missionaries at Peking, 461.
Propitiating a destroying god, i. 143; the ten kings of hell, 197.
Prosecution for unfilial conduct, i. 139, 140; for not worshiping ancestral tablets, ii. 424, 425.
Prosperity, how symbolized, ii. 326.
Prostitutes have a patron deity, i. 292; bought and sold, ii. 213; called "white faces," 308, 309; yellow charm used by, 321.
Protecting deity of the empire, ii. 264.
Protestant Christians can not be high mandarins, i. 359.
——— missions at Fuhchau, i. 33–37; reasons why they should be ably sustained at the capital, ii. 462, 463.
Proverbs and book-phrases, ii. 264–268.
Providence of God favorable with regard to missions in China, ii. 487.
Province, god of the, i. 265.
Provincial examination hall described, i. 401, 402.
Provision for headless spirits, ii. 97.
Proxy, carrying out vows by, ii. 180, 181.
Puang-hi said to have been the originator of the custom of binding the feet of girls, ii. 197.
Puang-Ku, the opener of the heavens and the earth, ii. 396.
Public thanksgiving, i. 163; discourses on morals and religion not given in China, ii. 413.
Publishing the sex of a babe, how sometimes done, ii. 304.
Pull off one's boots, present to, ii. 236.
Pumps not used at Fuhchau, ii. 360.
Pun often not translatable, i. 444.
Punishments of a parricide, i. 140; legal, 335–341; illegal, 341–346; and rewards, Chinese notions about future, 400, 401; of the Buddhistic hell, acted out or pictured, ii. 100, 101, 400; for sin often regarded as taking place in this life, 400, 401.
Pupils worship Confucius, i. 137.
Puppet-shows numerous, ii. 297–299.
Purchasing a living man's wife to be one's wife, i. 107; coffins before death, 212.
Purification of women after confinement, i. 196; from the defilements of a corpse, ii. 374.
Puzzles pasted on lanterns, ii. 37, 38.
Pyramids of cakes, ii. 106.

Q.

Quack nostrums to cure the habit of opium-smoking, ii. 356.
Queen of Heaven, a title of the sailors' goddess, i. 263.
Questions, practical and important, relating to missions in China, ii. 430–433.
Quotation from the writings of a Chinese essayist, ii. 421; from the sacred Scriptures compared with Chinese customs, 365–397; from the sacrificial ritual relating to Confucius, 423; of or references to Scripture passages, 166, 209, 265, 272, 350, 401, 402, 408, 409, 414, 437.

R.

Rabbit, picture of a white, an object of worship, i. 292; white, in the moon, ii. 65; one of the twelve animals, 341.
Race, human, descended from a couple of brooms, ii. 396.
Racing with dragon boats, ii. 56.
Rain, manner of praying for, ii. 116–122.
Rank, official, obtainable by purchase, i. 384; literary, obtained by purchase, ii. 395.
Rat, one of the twelve animals, ii. 341, 342.
Rate of deaths per day in China estimated, ii. 430.
Rates of interest on money loaned by the Five Rulers, i. 160, 161; by pawn-shops, ii. 160.
Rationalism or Taoism, i. 246–249.
Raven, white-winged, omen of evil, ii. 327.
Razor, Chinese, ii. 249.
Rebellion in China, object of, ii. 244.
Rebels, why called long-haired, ii. 243.
Ready-made clothing deposited in hell for use after death, ii. 392, 393.
Reason why people kill their little girls, ii. 206, 207.
Reasons why Protestant missions should be sustained with vigor at Peking, ii. 462, 463.

Receipt-book of beneficiaries of certain benevolent societies, ii. 174, 175.
Receiving the bride, i. 80; the spring, ii. 22; the gods, 29, 30; and giving presents, 234–239.
Recipes to cure the habit of opium-smoking in great demand, ii. 356.
Reckoning of Heaven, death owing to fate or the, i. 143; fortunes, ii. 332.
Reclining when smoking opium, ii. 350, 352.
Recoiling of a diabolical charm upon the one who uses it, ii. 320.
Reconciliation of estranged parties, how accomplished, ii. 326.
Recovery from sickness owing to the power and favor of the gods, i. 142.
Recreating clubs, ii. 215.
Red an emblem of joy or of good, ii. 119; things a charm against evil spirits, 308; paper charm, 310; bag a charm, 310; cords, charms, 314.
References to Scripture, *see* Quotations of Scripture.
Regulations of the provincial examination hall, i. 405, 406.
——— of native foundling asylums, ii. 171–174; of societies for the relief of poor and virtuous widows, 174–176.
Rejoicings in view of successful literary competition, i. 412–420; at New Year's, ii. 27.
Relation of native helpers to the evangelization of China, ii. 403–410.
Relaxation and recreation of New Year's, ii. 28.
Relief, societies for the, of destitute and virtuous widows, ii. 174–177.
Religion of the State, i. 353–375.
Religions, the three, i. 236–253, 353.
Religious tracts and books distributed by the heathen Chinese, ii. 164–167; wants of China largely ignored by the Church, 430.
Remarriage of widows, how regarded, i. 100, 101; ii. 176.
Remittances of money to friends in Hades, how made, i. 193; ii. 276, 391–393.
Repairing bridges and roads a work of merit, ii. 194, 195.
Repetitions of religious formulas frequent, and regarded as meritorious, ii. 286, 287.
Report, annual, of the kitchen god to the Pearly Emperor Supreme Ruler, ii. 83.
Representations of the four-clawed dragon and the phœnix, use of, allowable on certain occasions, ii. 266, 267.
Representative image used, i. 131; image of children used, ii. 68; of the god of the kitchen, 82; shops, thirty-six, 161; lanterns of the thirty-six classes of spirits, 102; incense ashes, how obtained and used, 128–130, 365; of a family, who is, on all occasions, 225.
Reproach, several kinds of, against native helpers, ii. 411, 412.
Reptiles, certain, which otherwise would have become hobgoblins, killed by thunder, ii. 302.
Rescue, Universal, description of a, ii. 98–106.
Resignation of office on account of the death of a parent, i. 315; tendered on account of the sickness of a parent, 316; in order to live with an aged parent, 316; because a relative or friend is in a lower office, 317; on account of old age or infirmity, 318; on account of personal sickness, 319.
Respite from the cares of office for one month yearly by mandarins, ii. 79.
Responsibility of gobetweens, ii. 137; of the head of a clan or of a family, 227.
Resurrection of the body, doctrine of the, ridiculed by the Chinese, ii. 402.
Retinue of viceroy in public, i. 300, 301.
Revenue derived from opium, ii. 360.
Reverence for lettered paper, ii. 167–170.
Revolution of nature, ii. 313.
Revolving pointer, gambling by means of a, ii. 285, 286.
Rewards of bravery, peacocks' feathers given by the emperor as, i. 329; offered at the racing of dragon boats, ii. 57, 58; of virtue are in this life, 400; and punishments, Chinese notions about future, 400, 401.
Reynard the keeper of the seal of office, i. 288, 358.
Ribbon, paper, drawn from a juggler's mouth, ii. 283.
Rice the chief article of food, i. 45; manner of threshing and hulling, 51, 52; ceasing to offer, to the dead at meal-time, 187; flour-balls, singular use of, ii. 74, 75; vow to eat clear, boiled, 186; sold less than cost to the poor an act of merit, 195; given to widows and orphans, ditto, 196; given to lepers by farmers, 258; to beggars twice yearly by farmers and traders, 263; shops less numerous than opium shops, 355.
Riding the unicorn, ii. 322.
Riddles posted on lanterns, ii. 37, 38.
Ridge-poles of houses, charms tied on, ii. 312.
Rights and privileges of eldest son, ii. 223–237.
Rings thrown up by jugglers, ii. 280; worn on the neck or ankle as charms, 314.
Rites of purification, ii. 373, 374.
Rocks, Chinese characters engraved on, ii. 366, 367.
Roman Catholic Missions at Fuhchau, i. 37–40; ditto at Peking, ii. 450, 451.
Romanism, similarity between Buddhism and, i. 40.
Roofs of houses, charms on, ii. 311, 312.
Ropes used to connect the mule or ass with the cart, etc., in China, ii. 438–440.
Rosary used by Buddhist priests, ii. 387; by Mongolian devotee at Peking, 402.
Rounding the year, ii. 88.
Rule about number of grave-clothes, i. 175; for dividing a patrimony, ii. 224, 225; of arithmetic applied to China, 434.
Ruler of the Universe, notions about worshiping the, ii. 397, 398.
Rulership of the world, Chinese notions about, ii. 396, 397.
Running banks, customs relating to, ii. 143, 144.
Russian burying-ground at Peking, ii. 451.

S.

Sacred books of the Buddhists, i. 241; edict, rewriting from memory, 392.
Sacrifice, displaying or arranging a, to the dead, i. 203, 204; articles offered in, to ancestors, 234; articles offered in, to Confucius, 363–368; to Heaven and Earth on New Year's, ii. 23, 24; of meats to the god

of the kitchen, 82, 83; of vegetables to the kitchen god, 84, 85; to Heaven and Earth at close of the year, 85; to the divinity called Great Year, 132; at the tombs interfered with by beggars, 262; of food always feasted on, 388–390; made by the emperor to the Pearly Emperor, 454; made by the emperor to the god of Agriculture, 456; made by the emperor to Earth, 457.
Sailor doctor, an assistant divinity of Ma Chu, i. 264.
Sailors, goddess of, i. 262–264; society, 283.
Sale of fancy paper lanterns, ii. 34, 35; of rice to strangers sometimes forbidden by neighborhood trustees, 252.
Salt, clandestine manufacture or sale of, unlawful, i. 295, 296, 349, 350; used as an omen or index of joy or of good, ii. 43, 88.
Salutation with the kiss unknown, ii. 375.
Samples of sentiments admonishing the age, ii. 165, 166; of vegetable vows, 185, 186.
Samshu not as bad as opium, ii. 357; used always at feasts, 231–234; used in religious offerings, 230, 364.
Sand, writing the oracle of the gods on, ii. 112–114.
Sandals in common use, ii. 383.
Sandwiches used as presents, i. 128.
Sang Pô, Buddhist idols, i. 245; Ching, Taoist idols, 249; Huong, the three emperors, 266.
Santa Claus in China, ii. 89.
Satan and the heathen Chinese think alike concerning Christians, ii. 414.
Saturday evening in America, Sabbath morning in China, ii. 436, 437.
Saucers, joyous, ii. 251.
Saving sun or moon when eclipsed, i. 308–311.
Savings institution, a kind of, ii. 178.
Scale of merits and demerits, ii. 170.
Scallions, garlics, and onions reckoned as meats, ii. 183.
Scenery on the banks of the Min, i. 23.
Schools, primary, i. 376–378; three kinds of Christian, highly important, ii. 403; Roman Catholic, at Peking, 461.
Scripture and Chinese customs compared, ii. 393–393: Gen. xxiii. 16; xxix. 25; xxix. 30; Ex. xxxvii. 3; Num. viii. 7; xxviii. 7; Deut. vi. 9; 1 Sam. i. 11; xxv. 18; 2 Kings ix. 30; Job xix. 24; xiv. 21; Matt. v. 16; vi. 7; vi. 9, vi. 20; vi. 30; xx. 3; xxv. 6; Mark v. 3; Luke i. 63; v. 12; viii. 52; xiv. 9, 10; John iv. 11; v. 8; Acts i. 26; xv. 29; Rom. xvi. 16; 1 Pet. iii. 3.
Scylla *versus* Charybdis, ii. 431.
Seal, importance of an official, i. 305.
Seals of office opened, ii. 38–40; sealed up for one month, 79–81.
Search-warrant relating to mandarins, i. 313, 314.
Seasons, the four, how represented, i. 286; theory of the four, ii. 15–17.
Seat of honor at feasts, ii. 370, 371.
Second, third, and fourth months, festivals and customs of, ii. 44–56.
Sect of Buddhism, i. 236–246; of Rationalism, 246–250; of the Learned, 250–256.
Security, ten men become, for the sick, i. 149; principal and secondary, for literary and military competitors, 386, 389, 391, 396, 439; singular, for a child, ii. 315.
Sedan-bearers, concerning, ii. 371.
Sedan-chairs, riding in, i. 31; bridal, 78; made of paper and bamboo, burned for the use of the dead, 174; few in Peking, ii. 446.
Seeing the bride in the evening of the day of marriage, i. 89, 90; in the dark, ii. 132, 133; fortunes, 332.
Selecting fortunate days for important business, ii. 344–348.
Self-conceit, native helpers in danger of pride or, ii. 408–410.
Self-strangulation more honorable than decapitation, i. 313.
Seller of property less liable to be duped than the buyer by the gobetween, ii. 136.
Sending money and clothing to the dead, i. 193, 194; ii. 391–393.
Sensuality not often deified in China, ii. 395.
Sentences, ominous words and, ii. 312–330.
Serenading at New Year's, ii. 28.
Sermons by native preachers, character of, ii. 408–410.
Servant-devil, i. 178, 179.
Service, Buddhistic religious, i. 202.
Servitude to the Tartars, the cue and the braid badges of, ii. 243.
Settlement of debts at close of year, ii. 86, 87.
Sevastopol of heathenism, China the, ii. 434.
Seven reasons justifying divorcement of a wife, i. 106; kings, honoring the, 182; days of peculiar mourning ceremonies, 185, 186.
Seven-star Mother, ii. 132, 133.
Seventh month, festivals and customs of the, ii. 60–62.
Sewtsai, becoming a, or bachelor of arts, i. 393.
Sex of unborn children, method of ascertaining, i. 117, 118; of infant, how sometimes published, ii. 304.
Shaking club, ii. 147–150; hands, Chinese fashion of, 376.
Shamanism, ii. 462.
Sham-fight with a paper lion carried by men, ii. 291.
Shang-Ti, inscription in the Dome to Heaven in Peking to, ii. 454.
Shaving child's head when one month old, i. 123; the head and braiding the cue, origin of the custom of, ii. 240–245.
Sheep or goat one of the twelve animals, ii. 341.
Shin Nung, the first farmer, i. 266.
Shirt made of iron wire, i. 345.
Shoe, borrowing a, of "Mother," i. 115; no iron or wooden model used in compressing feet, ii. 198; length of, genteel, 199.
Shop-keepers make presents to their rich patrons in the twelfth month, ii. 78.
Shop-keeping and trading, ii. 151–156.
Shops, stores, and banks closed at New Year's, ii. 26.
Short credit, or fixed pay-days, ii. 159.
Shuttle-cock, Chinese game of, ii. 290.
Siang Huong, lord of the province, i. 255, 256.
Sick, superstitious to cure the, i. 142–167; charms for the benefit of the, ii. 309; soul of the, retained or called back, 319, 320.
Side-walks, none in Peking, ii. 449.
Sifting four eyes, singular custom called, i. 73.

Sign-boards, how put in mourning, i. 370.
Significant presents to childless married women, ii. 31, 32, 36, 37; use of rice-flour balls at the winter solstice, 75.
Signs of the times favorable for missions in China, ii. 437.
Silk cord, meaning of a, when presented by the emperor, i. 313; burnt in honor of Confucius, 367, 368.
Silver River, or the Milky Way, certain stars cross and recross, ii. 60, 61; mock-money representing, 277; lock, a charm, 314; sold by weight in business transactions, 365.
Similarities between Chinese and Western philosophers, ii. 18.
Sincerity of heart in worshiping Jesus not admitted by the heathen, ii. 412, 413.
Singular and popular superstitions, ii. 91–133.
Sisters of Mercy at Peking, ii. 462.
Sitting on a chair when four months old, i. 124; on a sieve full of playthings when one year old, 125.
Six fixed times for worshiping ancestors in ancestral halls, ii. 228, 229; boards of office, 325, 326; methods of fortune-telling, 331–339.
Sixteen khŏ or breaths, ii. 15; years old, one becomes an adult when, 222.
Sixtieth day after death, celebrating the, i. 188; birthday of a viceroy at Fuhchau celebrated, ii. 218, 219.
Skill in beating tin-foil needed, ii. 216, 217.
Skirt, marrying the wearer of a white, i. 100.
Slaughter of the buffalo for food unlawful, ii. 187.
Slavery, domestic, in China, ii. 209–213.
Sleeping by the coffin of a parent during the period of mourning, i. 179.
Sleight of hand performances by jugglers, ii. 279–283.
Slips of bamboo, gambling by means of, ii. 284, 285, 287; of paper and a bird, fortune-telling by means of, 333, 334.
Small-pox, goddess of, i. 154–157; how warded off, ii. 316.
Smearing the victim with the ashes of diabolical charms, ii. 319.
Smoking the head in a tube, i. 344; opium, ii. 349–363.
Smugglers, importers of opium not now, ii. 361.
Smuggling compositions into the competitory arena, i. 436–438.
Snake-casting-its-skin club, ii. 150.
Snakes tamed and carried by beggars, ii. 260; one of the twelve animals, 341.
Social customs, ii. 197–263.
Societies to promote reverence for lettered paper, ii. 168; for the relief of virtuous and indigent widows, 174–177; to assist in funerals and marriages of the poor, 177–179.
Soil, fertile, i. 43.
Solicitude about coffins, i. 211–213; about lucky graves, ii. 337–339.
Solstice, festival of the winter, ii. 72–75.
Sombre Ruler, god called, i. 260.
Son of Heaven, emperor blasphemously called the, ii. 218, 422.
Sons, not daughters, bestowal of, prayed for, ii. 36, 37, 304, 365.
Sons-in-law make presents to their father-in-law on his birthday, ii. 220.
Soothing influence of opium, ii. 357.
Sorghum not Chinese sugar-cane, i. 43, 44; dried stalks of, often used to heat the bed-platform in Northern China, ii. 443.
Soul, transmigration of the, ii. 400, 401; value of, unheeded and unacknowledged, 401, 402.
Southern city of Peking, ii. 445.
Spanish dollar, mock-money representing, ii. 277.
Special will of the emperor, honorary portals erected by, i. 111; ii. 299–301.
Species of leprosy, two, ii. 255.
Spectators, idle, should not witness an exorcism, ii. 320.
Speculating in the value of silver, ii. 144, 145.
Speech-making not practiced at feasts, ii. 234.
Spinning a plate around by a juggler, ii. 280.
Spirit of a sick man, bringing back the, i. 150.
Spirits of dead beggars, lepers, etc., propitiated, i. 206; four ceremonies to benefit destitute, ii. 91–100; house for, described, 98; passing over a bridge, 104, 105; charms to keep away evil, 307–318; of deceased emperors of the ruling dynasty supposed to be present when the emperor offers sacrifice in the Dome to Heaven, 454.
Spirit-rapping in China, ii. 110–116.
Spoons provided for the use of toothless spirits, ii. 97.
Sport made of serious subjects, ii. 402, 403.
Sports and plays, ii. 290–292.
Spread of the Gospel in China, peculiar obstacles to the, ii. 418–427.
Spring, concerning the, ii. 15, 16; procession in honor of, 18–23; receiving the, 22.
Springs, carts without, ii. 439.
Sprinkling purifying water on sacrifices, ii. 373, 374.
Spy, kitchen god a household, ii. 83.
Squeezing the fingers, i. 336; the ankles, 337.
Stand up for Jesus, native helpers, ii. 410.
Standing in a cage, i. 334; idle in the market-place, ii. 371.
Stanza of poetry consulted as the oracle of a god, ii. 110; of the sacrificial ritual, translation of, 423.
Star, a male and a female, cross and recross the Milky Way, ii. 61; name of a certain, used as a charm, 310; representation of a certain, used as a charm, 317.
State religion, i. 353–375; ii. 23.
Statistics on the foreign tea-trade at Fuhchau, i. 20; of missionaries in China, ii. 428, 429.
Stealing one's own betrothed wife lawful, i. 104, 105.
Steelyards, deceptive, frequently used, ii. 381.
Stems, heavenly, ii. 340, 341.
Stereotyping on wood, i. 61, 62.
Sticks thrown up by jugglers, ii. 280.
Stilts, walking on, at Tientsin, ii. 246–249.
Stimulating medicine or tonics used often on the twenty-four solar periods, ii. 18.
Stipend, monthly, paid to students in government colleges, i. 380–382; paid to lepers from government, ii. 254.
Stockings not worn at Fuhchau by small-footed women, ii. 109.
Stolen goods, how discoverable, ii. 132, 133.

Stone portals, honorary, i. 111, 112; ii. 299–301; slab erected as a charm, 312, 313; drums at Peking very ancient, ii. 309, 459.
Stones, handling large, in military competitive examinations, i. 440.
Story about Ui-Ko, i. 68, 69; about a boy in the Sung dynasty, 126; about Kuan-lo, 134, 135; about an attendant of the Prince of Tsin, 217; about Ting Sean, 217, 218; about the goddess of children, 265; about the goddess of sailors, 262, 263; about a pork-vender, afterward deified, 270; about the god of thieves, 274; about Uŏk Uong and his wife, 275, 276; about the mandarin and the Five Rulers, 278; about a door-keeper of a yamun, 324; about Noo, 444; about Kuang, 445; about Yenfoh, 445; about Pa, 445; about Wan, 445; about Sew, 446; about Lin, 446; about Tapin, 446; about Chufutze, 447; about Wang Yooching, 447; about Sun King, 448; about Ngan Yang-Sui, 448; about Sun Kang, 448; about Hu Yuen, 449; about Mencius, 449; about Lei Peh, 449; about T'sn Yung, 450; about Fan Shin Jin, 450; about Sie Ma Wan, 450; about Chang Yih, 451; about Fan Chung Yen, 451; about Kwang Hung, 451; about Sang Wi Hang, 452; about Yu Shun, 453; about Tsang Tsan, 454; about Yen, 454; about Luh Tseih, 455; about Wu Mang, 455; about Wang Liang, 456; about Ko Keu, 456; about Hwang Hiang, 457; about Kiang She, 457; about Lae, 458; about Wang Shwai, 458; about Mang Tsung, 459; about the origin of the festival of filial porridge, ii. 43, 44; about Wang Chau, 49; about Kiuh Yuen, 59; about the origin of the holiday of kite-flying, 70; about the man who tried to cheat the Five Rulers, 124, 125; about killing the buffalo, and eating its flesh, 188–191; about the Hai Huong and the Viceroy of Fuhchau, 219; about the emperor and the dragon well, 265, 266; about the banker and the picture of the phœnix, 367, 368.
Straight Charm, turning around the image of a servant-god called, i. 119.
Strangled by a hair, ii. 243.
Strangulation of mandarins, i. 312, 313, 339.
Straw used as fuel by the poor, ii. 371; sandals, 383.
Street gambling, several kinds of, ii. 284–287; at Peking with large cash, 458.
String of 108 beads used by Buddhist priests as a rosary, ii. 387.
Struck dead by thunder, who are, ii. 302.
Students, anecdotes concerning indigent, i. 448–453.
Subjects, jŏttings on various, ii. 290–306; chosen by native helpers practical and important, 409.
Subordinates, mandarins and their, i. 294–375.
Substance of Confucianism, i. 252, 253.
Substitute, burning a paper image as a, i. 152.
Success often attributed to the virtues of ancestors, ii. 373.
Sugar not made from sorghum in China, i. 43.
Sugar-cane, omen of good luck, ii. 33.
Sugar cock, eating from a, symbol of harmony and union between bride and bridegroom, i. 88.
Suicide, methods of, i. 313; of widows, 108, 109; of girls on the death of their affianced husbands, 110–113; on account of inability to pay one's debts at end of a year, ii. 87.
Summary punishment of bank robbers in 1855, ii. 142, 143.
Summer, concerning, ii. 16.
Sun, eclipse of the, how saved by mandarins, i. 308–311; bricks dried in the, ii. 439; altar to the, at Peking, 454.
Sung dynasty, farce relating to a courtier of the, ii. 289.
Superintendent of good and evil, who is, ii. 82.
Superior class of punishments and of tortures, i. 337–341.
Superstitious customs relating to married women, i. 113–120; or singular customs relating to children, 120–141; treatment of disease, 142–167; customs relating to mourning and the unburied dead, 168–197; or singular customs relating to burial, 198–208; or miscellaneous practices and opinions relating to the dead, 208–216.
Supplementary offerings for dilatory spirits, ii. 98, 106.
Support of the Keper asylums, object of the, ii. 253.
Supreme Ruler, kitchen god reports annually to the, ii. 83.
Surgery, god of, i. 275.
Surname, people of same, never intermarry, i. 99.
Sutteeism by hanging, i. 108, 109; hoax in an advertised case of, 110.
Swallowing gold leaf, i. 313; the fumes of opium, ii. 350.
Swallows, coming of, an omen of good, ii. 328.
Sweeping the tombs, ii. 45; the house, 77, 78.
Sweet cakes, certain kind of, made in the twelfth month, ii. 78.
Sweet-flag (*Acorus graminens*), singular use of the leaves of, ii. 55; leaves regarded as charms, 315.
Sweetmeats, gambling for, ii. 287.
Swine, god of, i. 270.
Sword exercise by military candidates, i. 440–442; forced by a juggler down his throat, ii. 283.
System of gobetweens in the transaction of important business, ii. 134–138.

T.

Table arranged before the spirit's place, i. 176.
Tablets, ancestral, worshiped by bride and bridegroom, i. 86, 93, 96; and halls, ancestral, 217–225; honorary, erected by literary graduates of the second or third degree, 419, 420; worshiped, ii. 224, 372, 424, 425.
Tai Sang, Great Mountain, i. 258–260; stone able to ward off unlucky influences, ii. 312, 313.
Tak-Ki said to have been the originator of the custom of binding feet, ii. 197.
Tallow, vegetable, i. 86.
Tang dynasty, coins of, used in divination, ii. 336.
Taros, eating, under the lanterns, ii. 35.
Tartar city of Peking, ii. 418.
Tartars worship Buddha on the eighth day

of the fourth month, ii. 54; make only a sacrifice of meats to the kitchen god, 81; wives of, do not compress their feet, 198.
Ta-ting, famous honorary gateway in the southern suburbs of Fuhchau at, ii. 300.
Taoist sect, chief god of the, i. 257: ditto, worshiped by the emperor, ii. 454, 455.
Tau Kuang, noble sentiments of, about opium, ii. 360.
Taunt of being unfilial difficult to bear by native helpers, ii. 412.
Tea, common beverage of the Chinese, i. 46; manner of preparing congo and oolong, 48, 49; a god invited to take some, ii. 127, 128; medicated, presented to travelers as a work of merit, 192.
Tea-drinkers *versus* tea-pickers, ii. 436.
Tea plantation, visit to a, 46–49.
Tea trade at Fuhchau, i. 19; statistics of, 20.
Temple of the Great Bell near Peking, ii. 451, 452; of Confucius at Peking, 459, 460.
Temples worth visiting at Fuhchau, i. 58, 59; neighborhood, ii. 245–254; and houses, importance of building, on lucky days, 346, 347.
Temporary tombs above ground, ii. 369.
Tenants and landlords, ii. 160.
Ten Kings of Hell informed of a person's death, i. 182; propitiating the, 197; heavenly stems, ii. 340, 341.
Terms used in fortune-telling explained, ii. 340–344; for God and Holy Spirit not fixed, 420.
Text, sentiments of the, of the Buddhist Classics not often studied, ii. 387.
Thanking "Mother," i. 137.
Thanksgiving, public, i. 103; annual, to gods and goddesses, ii. 76, 77, 86; by the use of cakes, 92, 93; to the Great King yearly, 246; to "Mother" on the birth of a boy, 365.
Theatres in China, none separate from temples, ii. 295.
Theatrical plays originally from the moon, ii. 65; in temples on the birthdays of gods and goddesses, 246, 249; usually relate to ancient times, 297; often indelicate and vulgar, 297; performed frequently in connection with thanksgiving to the gods and on festive occasions, 298.
Theory of the seasons, Chinese, ii. 15–17.
Thief, police, civil, i. 319, 320; military, 320.
Thieves, god of, i. 273, 274; dwelling in dilapidated dead-houses, ii. 369, 370.
Thinking of the departed, i. 189.
Third, and fourth months, festivals and customs of the second, ii. 44–55.
Thirteen books of the Chinese Classics engraved on stone at Peking, ii. 460.
Thirty-six representative shops, ii. 101; representative lanterns, 101, 102.
Thread, broken, i. 103; finding the, ii. 115.
Three-hilled city, i. 28; sometimes an inauspicious number, 94; reasons why a wife may not be divorced, 107; obeyings of women, 139; religions, priests of the, 236–250; Precious Ones, gods called, 245; Pure Ones, gods called, 182, 249; Emperors, gods called, 266; kneelings and nine knockings performed, 310; ditto, described, 373; government colleges at Fuhchau, 378–383; kneelings and nine knockings, ii. 39, 53, 73, 80; greens, customs called, *i. e.*, use of willow-branch, 47, 50, 51; ditto, chickweed, 53; ditto, leaves of the sweet-flag, 55; Precious Ones, 54; times for paying debts, 60, 69, 70, 86–88; Emperors, images of, 100; religions, 165; kinds of meats reckoned as vegetables, and of vegetables reckoned as meats, 183; Rulers, 186; principal methods of killing little girls at birth, 206; slips of bamboo used in gambling, 284, 285; manies, a felicitous term, 315; ancient cash used in divination, 336; souls to each adult, 401, 402; kinds of Christian schools highly important, 403.
Thunder and lightning, curious notions about, ii. 301, 302; charm performed after death by thunder, 302.
Tiger, a god of gambling, i. 289; and a goddess of midwifery, 290; fond of raw pig's tail, 290; proverbs about the, ii. 269; picture of the, used as a charm, 311; white, 338, 339; one of the twelve animals, 341.
Tin-foil, preparation of, i. 276; pasted upon paper by women and girls, 267, 268; represents gold or silver, 277–279, 292.
Tinker mending a cracked water-jar, farce of, ii. 288, 289.
Tiptoe, small-footed women walk on, ii. 109.
Title of rank conferred on a mandarin's parents, i. 328; transferred to a relative, 329, 330; of honor bestowed on ancestral dead, ii. 372.
Toasts at feasts not drank, ii. 294.
Tobacco and opium compared, smoking of, ii. 349, 350.
Tü-ing and Tü-tai, terms applied to two classes of Taoist priests, i. 247–249.
Tombs, festival of the, ii. 44–51; above ground, 369.
Tonsure and the cue, ii. 240–245.
Toothache, opium sometimes smoked to cure the, ii. 351.
Tortoise-shell and ancient cash used in fortune-telling, ii. 336, 337.
Tortures, legal, 335–341; illegal, i. 341–346.
Towels provided for the use of spirits, ii. 97.
Toy cakes in the eighth month, ii. 66.
Toy lanterns in the first month, ii. 34.
Treasures, laying up, in hell, ii. 391, 393.
Treating with opium, custom of, ii. 351, 352.
Treatment of female slaves, ii. 212.
Trespassing on the prerogative of the empress, results of, ii. 268.
Tress of hair, origin of the custom of braiding, ii. 240–245.
Trading and shop-keeping, ii. 151–156.
Training-schools for native helpers highly important, ii. 403; of native helpers at Amoy and Ningpo, 407, 408; of Chinese children in the way they should not go, 426.
Tranquillizing the earth and the gods, ii. 131.
Translation of the Bible in Mandarin greatly needed, ii. 435.
Transmigration of souls, how avoided, ii. 85; depicted, 101, 102, 400, 401.
Tribute, annual, sent to Peking from Fuhchau, i. 307, 308.
Tricks of jugglers, ii. 279, 280; of beggars to annoy, 269.
Trip to Peking, ii. 438–463.

Trunk, gauze, presented to the dead parent, ii. 62.
Trunks of clothing and money, how forwarded to friends in hell, ii. 105, 391–393.
Trustees of neighborhood temples, ii. 250–252; how chosen, 384.
Trying on the bridal garments, i. 77.
Tu Chieng Kui, god of gamblers, i. 271.
Tú Kók Sai, god of swine, i. 270.
Tu Te Kung, god of wealth, i. 269.
Turtles let live as a work of merit, ii. 182.
Turning around the bridge-ladder, i. 169–173; around the head cash, 435; their backs against their own sages, charge against native helpers, ii. 412.
Twelve animals used in the chronological cycle and in fortune-telling, ii. 331, 341, 342; earthly branches, 340, 341.
Twelfth month, festivals and customs of the, ii. 76–90.
Twenty-four solar terms or periods, ii. 14, 15.
Two classes of vegetable-eaters, ii. 184–186.

U.

Umbrellas from 10,000 people, i. 328.
Unbelief of strict Confucianists in the doctrine of future rewards and punishments, ii. 400, 401.
Uncleanness of woman after childbirth, i. 196.
Undergraduates, examinations of, before the district magistrate, the prefect, and the literary chancellor, i. 383–393.
Underlings, official, must usually be bribed, i. 324; often unmerciful, 330, 331.
Unfilial conduct, prosecution for, i. 139, 140.
Ung Chiong Kung, a god of literature, i. 267, 268.
Unicorn, an omen of good, ii. 322.
Uninteresting and unattractive, the Chinese regarded as, ii. 431, 492.
Unions engaged in the worship of the Five Rulers, i. 279–287; business, meet annually, or oftener, 151–153.
United States not indicated in the Chinese map of the world, ii. 421.
Universal worship of the ancestral tablet and kitchen god, ii. 81–85; Rescue, 98–106; ditto, performed at leper asylums, 258, 259; use of mock-money, 278.
Universality of sin, unbelief in, ii. 398.
Unjust gains, methods of, ii. 381–383.
Unknown in China before the introduction of Christianity, nine fundamental doctrines of Religion, ii. 393–403.
Unlawful to beget children while in mourning for a parent, i. 210, 211; tortures and punishments, 341–346; but common practices, 346–352; to compete at the literary examination if mourning for a parent, 384.
Unlucky words and sentences to be avoided on festive and mournful occasions, ii. 326, 327.
Unpopular, mandarins usually, i. 327.
Uok Uong, ancient king of the Min country, i. 275.
Uong Tien Kung, god called King Heavenly Prince, i. 267, 268.
Use of two common cash in inquiries of the dead before burial, i. 177, 178; a white cock on a coffin, 214; of the kâ-pue in making inquiries of gods and ancestors, ii. 107, 108, 110; of lots ditto, 108–110; of a male medium ditto, 110–116; of a pen writing on sand ditto, 112–114, of gobetweens necessary in important business, 136, 137; of samshu universal on festive occasions and often in sacrificing, 230, 231; of mock-money, preparation and, 276–278; of diabolical charms never with perfect impunity, 321; of the tortoise-shell in fortune-telling, 336; of samshu in religious ceremonies, 364.
Utensils, military, carried in public procession, ii. 71, 72; cooking, of his father falls to the eldest son, 224.

V.

Vain repetitions of Buddhist and Taoist priests, ii. 386–388.
Value of the soul ignored, ii. 401.
Valuable presents often made, ii. 237.
Vanity of the emperor, how flattered, i. 311; of the Chinese an obstacle to their reception of Christianity, ii. 420, 421.
Various subjects, jottings on, ii. 299–306.
Vault above ground, ii. 369; of Heaven, dome in Peking in imitation of the, 453–455.
Vegetable sacrifice to the kitchen god, ii. 84, 85.
Vegetables found at Fuhchau, i. 44; three bowls of, eaten with haste, 96; Buddha washing, festival of, ii. 53–55; merit of eating, 183–186; for the road, 235, 236.
Vegetarians, male and female, ii. 184.
Ventriloquism employed by female mediums, ii. 115.
Verbal contract, without bargain-money, not binding, ii. 156, 157.
Vermicelli an emblem of longevity, i. 72; ii. 33, 222, 223; return present of, common on birthday celebrations, 323.
Vernal sacrifice to ancestors, i. 229; to Confucius, 362.
Versions of the Scriptures in the Classical style need revision, ii. 435.
Violators of the regulations of business unions fined, ii. 151, 153, 154.
Vice not often deified, ii. 395; of opium smoking a peculiar obstacle to the spread of the Gospel in China, 359, 360.
Viceroy and the marine inspector, illustrative story about the, ii. 219.
Village constable in the other world, Great King, ii. 246; elders, influence of, 252, 253.
Vindictive and vulgar, Chinese curses, ii. 273.
Virgins, stone gateways erected in honor of certain, i. 110; ii. 299.
Virtue inculcated by negative precepts, ii. 165, 166; rewarded or vice punished in the present life, the theory of some, 400.
Virtues of ancestors cause success to their posterity, ii. 372.
Virtuous deeds believed to move Heaven, ii. 399.
Visit to an ancestral hall, i. 230–235; to a leper asylum, ii. 259; at Peking, 438–466.
Volumes admonishing the age, ii. 104–107.
Voluntary clubs, ii. 213–216.
Vows relating to engaging in idol processions, i. 162–167; relating to the lives of animals, ii. 180–182; relating to eating vegetables, 183–186; relating to diabolical charms, 310; relating to male children, 384, 385.

W.

Wages of laboring people at Fuhchau, i. 61; of priests, ii. 94; of servants, a part of, claimed by those who recommended them, 315; of native helpers, 415.
Wagons not used at Fuhchau, ii. 371.
Walking on stilts at Peking, ii. 249.
Walls of Peking, ii. 445.
Wang Chau, willow branch used in the rebellion of, ii. 50.
War, god of, i. 266, 267.
Warding off unfavorable influences into the trowsers, i. 122; evil cash, a charm, ii. 317.
Waste lettered paper universally treated with respect, ii. 167–170.
Water ceremony, i. 196; lamps floated off, ii. 103, 104; sprouts, cause of, 265; and wind, looking at, 337, 338; one of the five elements of nature, 341; of purification, how and when used, 373, 374.
Watering meats and fish, how done, ii. 382.
Wealth, god of, i. 269; semi-monthly propitiated by shop-keepers by a feast, ii. 164.
Wearing the cangue in an idol procession, i. 165; the cangue as a punishment, 235; head ornaments and flowers by women, ii. 374, 375.
Wedding cakes, i. 70; furniture draped in mourning, when, 103; cakes may have pictures of the dragon and the phœnix, ii. 267.
Weeping behind the filial screen, i. 181; at set times for the dead, ii. 385, 386.
Weighing the precious metals when used, ii. 366, 367.
Weight of great bell near Peking, ii. 452.
Weights, great and small, ii. 381, 382.
Welcoming the household gods back from heaven, ii. 29.
Wells, public, at Fuhchau, described, ii. 380, 381.
Wet nurses in native foundling asylums, pay of, ii. 171; if faithful, rewarded, 171, 172; leprosy, 255; meat, 382, 383.
What is in a name, i. 99.
Wheelbarrow of Northern China, ii. 440.
Whims of literary chancellors, i. 480.
Whip of hooks, i. 346.
Whisky less injurious than opium, ii. 357.
White cock, superstitious use of, i. 150, 151; the badge of mourning, 183, 184, 208; cloths to cry with, 209; an emblem of evil or of sorrow, 209; market unlawful, 331; candles used in praying for rain, ii. 119, 120; candles used in propitiating the god of fire, 261; tiger, 338, 339; boards used for writing upon, 385; marble extensively used at Peking, 453, 457, 458, 460.
Whole burnt-offering, ii. 455.
Wicked, how men become, ii. 398.
Widow, remarriage of a, shameful and disgraceful, i. 100, 101; honorary portals in memory of a virtuous and filial, 111; mourning of a, compared with that of a widower, 208, 209.
Widowhood, badges of, i. 208; honorable, if virtuous, ii. 176.
Widows, societies for the relief of virtuous and indigent, ii. 174, 177; assisted as a work of merit, 195, 196.
Wife, buying the, of a living man, i. 107; may be sold by her husband, ii. 209–211, 353.
Wild Buddhist priests, i. 243; dreams, ii. 130.
Will of the gods and of ancestors, methods of ascertaining, ii. 106–116.
Willow-tree, branch of, used at the festival of the tombs, ii. 47, 50, 51; image of the wood of the, used by a female medium, 114, 115; branch of the, used as a charm, 309.
Wind and water, seeing the, meaning of, ii. 337, 338.
Windlass nor well-sweep used at Fuhchau, ii. 380, 381.
Wine interdicted to vegetarians, ii. 185; clubs, 215; common use of, at feasts, 230–234; common use of, in religious ceremonies, 364.
Wine-cup, drinking from the same, a symbol of union and harmony between bride and bridegroom, i. 86, 87.
Winter, concerning the, ii. 17; solstice, festival of the, 72, 75.
Without natural affection, concerning girls, ii. 209.
Women, employment of poor, i. 61; often employ female mediums, ii. 114, 115; pasting tin-foil upon paper in preparing mock-money done principally by, 276, 277.
Wonderful bell near Peking, ii. 451, 452.
Wood one of the five elements of nature, ii. 341.
Word, but not the deed, ii. 234.
Words and sentences regarded as ominous, ii. 321–330.
Works of charity, various, ii. 192–196.
World, Chinese notions about the governorship of the, ii. 396, 397.
Worship before the longevity picture, i. 181; of ancestors in ancestral halls, 225–230; of Confucius, 359–368; of gods and tablets at New Year's, ii. 23, 24; of the Mother of the Measure and the tablets in the eighth month, 68, 69; of the ancestral tablets in the eleventh month, 73; of the ancestral tablets in the twelfth month, 84–88; of the god of wealth daily by business men, 155; of deceased ancestors an obstacle to the reception of the Gospel, 424, 425; of the gods taught as necessary to success in life, 425.
Worshiping ancestral tablets by bride and bridegroom, i. 89, 93, 96; the Measure, 129, 130; the tablet in families, 222–225.
Wristlets, ii. 375.
Writings of Confucius and Mencius memorized, ii. 428.
Writing tablets numerous, ii. 385.
Written characters, fortune-telling by dissecting, ii. 335, 336; mottoes put upon posts of houses and temples, 367, 368.
Wrong training, permanent influence of early, i. 140, 141.

Y.

Year-cake steamed, ii. 78.
Year, observations concerning the Chinese, ii. 13–18.
Yeast, balls of, used in cases of small-pox, i. 154, 155.
Yellow paper, charms on, numerous, ii. 308–310, 321; the Imperial color, 452, 455, 456, 457, 459.

THE END.

Digitized with financial assistance from
Government of Maharashtra
on 30 January, 2020